



(Oh Mahomed) you say my prayers, my sacrifices (my pilgrimages), my life and my death are all dedicated to God, the protector of mankind; S. A. 6; 163.

A refutation  
of  
**THE SATYARTHA PRAKASHA**

of  
**PANDIT DAYANAND SARASWATI**  
The founder of the Arya Samaj.

**Part I.**

by  
**GULAM MAHOMED B. HAJI HAFEJ SADIK.**  
Rander (Surat District).

Safar 1328 (Hijri).

Copies 2000.

Shri Mahesh Mudralaya—Surat.

Price Rs. 1-0-0.

# **PREFACE.**

---

## **IN THE NAME OF THE MOST MERCIFUL GOD.**

All praise be to God who created the earth and the heavens and who brought forth light and darkness. All his names have some special excellence. He is free from defect. He knows everything and nothing is beyond His knowledge. No one can interfere in His work. All are His debtors while he is indebted to nobody. He does not rely upon anybody's help. Nature and all the atoms and all the living beings are in His power and He has a right to keep them in His power because He has created these things. He alone is eternal i. e. without any beginning and no one can compete with Him in this respect. He is the dispenser of forgiveness, mercy and justice to all, and He protects those who have got any defect. He preserves the life of the people and also he destroys it. I make bold to say that He alone is fit to be worshipped and He has got no one as His partner; and I further say that Hajrat Mahomed is His Prophet, who puts in force His decrees and the religion set on foot by Him is the only true one and is sure to last till the judgment-day. May the Almighty bestow innumerable favours upon them, their progeny, their friends and on all true believers.

Gulam Mahomed, B. Haji Hafej Sadik further says that the Arya Samajists now-a-days try to poke their nose in religious questions and thus they lead the uneducated Mahomedans astray in many points. As long as the 'Satyarthha Prakash' was not published in Urdu, Mahomedan learned men, not knowing the Hindi language, were unable to defend their religion but when it was published in Urdu the learned men have given such strong replies that the Arya Samajists have to hide their faces. Swami Dayanandji, the pioneer of the Arya Samaj movement who wrote the Satyarthha Prakash has thus set on foot a new form of religion and has in that book refuted the doctrines of other religions. The Mahomedans in reply have brought forward the 'Hakka Prakash and the Satyarthha Prakash Dar-

pan' and the Jains and the Theosophists have brought forward the 'Agnyaana Timir Bhaskar,' the 'Dayanand Timir Bhaskar,' 'Satyarthā Bhaskar' and the 'Dayanand Swabhava Prakash.' But I am sorry to say that the Christian clergymen have not as yet, although there has been a criticism on their religion in the 13th chapter of the 'Satyarthā Prakashā,' answered to the criticism though they receive a salary of Rs. 800 or 900 for that very purpose. When the Gujarati translation of Satyarthā Prakash was published, I saw the necessity of getting my answers to the criticism on the Mahomedan religion printed in Gujarati. I thought that this would be done by some body else but I was wrong in thinking so and with God's help I began this work. May God grant excellence to it and may it be of use to the people.

The publishers of the 'Satyarthā Prakashā' in Gujarati translated into Gujarati every thing in the book except the 14th chapter pertaining to the Musalman religion and they kept that chapter in the original language. God knows what was their motive in doing so. Perhaps the fact may be this that the Mahomedans not knowing the Hindi language cannot answer the criticisms made in the chapter. But at last a reply has come forward and therein I have also retained the language used by Dayanandji.

Dayanandji has raised 159 doubts on the Islam religion in the 14th chapter of 'the Satyarthā Prakashā'.

So much time would not have been required to put before the public this little compilation, had it not been for various difficulties. But looking to the people's desire and their necessity I bring before the public the first part which contains a refutation of 69 doubts raised by Dayanandji and if God will favour me I desire to put before the public a second part which will contain a refutation of the remaining doubts. I hope that every reader of these parts will be in a position to criticise any writing of the Arya Samajists; because their various writings are after the great book of Dayanandji. Dharmapal has written a book called 'Tarke Islam' which contains 115 doubts and numerous copies of the book have been printed in Urdu or Nagari character and have been distributed gratis and this book, of which they are very proud, deals, in another form with the very doubts raised by Dayanandji. The Mahomedans, as far as I know have published 8 answers to them and this book can well do as an answer to them also.



Dayanandji has given advices to the people in certain places in the 'Satyarthha Prakash.' He says on page 511 " what religion can be more falsely audacious than one which claims to be true and calls others false which contain millions of men? " He also says on page 425 " It is the height of folly to sing one's own poem and to call one's own religion the most important and to detract that of others. " He further says on page 443, " now see if you are not sunk in great ignorance? Is it a little sin to show compassion to animalcules and to slander and to do no good to the professors of other faiths?" Again he says on page 427 " a man generally thinks others to be of the same character as himself.....A man does not relinquish jealousy, enmity and other vices in his behaviour towards others so long as dense ignorance occupies him and evil company prevents his reason". Further he says on page 432 'Good character consists of behaviour of love and benevolence towards all' and on page 424 he says 'Is it not mercy to show respect to people in general, irrespective of their creed and colour, by kindly presenting them with food and drink, and to honour and serve the learned men of other faiths than those of one's own?' He thus teaches these and other wise counsels to those of other faiths but that merciless Pandit when he began to deal with the Islam faith had, as I think, lost his senses for he had overlooked his own counsels and had passed very strong strictures on Koran, Islam, the Prophet of God and God himself. May God forbid it. It is not impious to imitate an infidel or rather it is so allowed but I hold myself back from giving here a list of such unholy words. But if any one wants to be acquainted with them I refer them to the subject treated under the heading 'समीक्षा' (Reviewer) in all these 69 doubts. Dayanandji has published his auto-biography in a Theosophical Journal and it has been translated in Urdu by Dalpatrai of Jagrañu. Dayanandji has not in that book given any clue to his parents; not only this but he has not even mentioned his real name. Some say that he was a Bhat of Kathiawad having singing as his profession; whatever that may be it seems from his actions to be very mean. He was, as it were, rolling here and there like a pitcher without any bottom. On page 21 of his auto-biography he says 'I met with a Brahmachari who advised me to join at once their holy order which I did. He then conferred upon me the name of 'Shuddha Chaityanaya'. Further

on page 27 he says "It was Brahmanand and other holy men who established to my entire satisfaction that Brahma, the deity was no other than my own self—my Ego, I am Brahm, a portion of Brahma; Jiv and Brahma being being one and the same. Formerly I had come to this opinion to a certain extent, but now the important problem was solved and I gained the certainty that I was Brahm". The purport of pages 32-33-34 is that Premanand Saraswati initiated Dayanandji into the 4th order of the Sanyasis: delivered unto him a Danda and named him Dayanand Saraswati. Thus it seems that he was at first a disciple of a Brahmachari: he then joined the order of that Brahmachari; he then left it and then through the influence of Brahmanandji began to think himself to be God. Again he became a Sanyasi of the Shankracharya order and became an Advaitvadi that is to say he began to consider every thing to be a portion of God. He remained in this order for a very long time and at last left this order also Dayanandji as he himself admits committed a great sin because he thought himself to be God and because he was a follower of this order i. e. he considered everything to be God. So he cannot escape punishment from God because He does not forgive such men. Thus the Arya Samajists have wrongly called him a Maharshi who has got salvation and who is free from any defect. In the same way he did not stick to one opinion in other points also. It is written in the issue of 1836 of the 'Dharma Jivan' paper of Lahore that Dayanandji used to say that he had lost all confidence in the Vedas. Well done? Just as Dayanandji is at fault for thinking himself to be God for a very long time, in the same way I find fault with the Vedantists, for it is said in Yajurveda A. 40 M. 17. 'The soul of man is God himself; what is in the Sun is myself and nothing else', Again in Rig. B. 2 S. 90.

---

\* 'Again the fact is ascertained by the following conversation between Mr. Bholanath Sarabhai of the Prarthana Samaj Ahmedabad and Pandit Dayanandji which is printed along with the life of the former (Vide. Pages 117-8)'.

'Mr. Bholanath: said, स्वामीजी! आप वेदको इश्वर प्रणत वतानेका प्रयत्न करते हो, सो बुद्धिमान लोकक सामन तां व्यर्थ है. 'Swamiji! you try to prove the Vedas to be the revealed books by God, but no sensible man would take them to be so'. While Pandit Dayanandji replied. एसववाततो सच है परंतु भालानाथजी ऐसे समजाये सिवाय लोक सब अपना संग ऐसे आनजाले? आर अपना गाडो चले कसो? 'Quite true, Mr. Bholanathji! but how would the people come to us and would we secure our object if they be not thus tempted'. G. M. .

M. 10. M. 2 it is said 'everything' is a portion of the supreme soul and that He is all that hath been and all that is to be'. In M. 4 we have 'all creatures are one-fourth of him, three-fourths eternal life in heaven'. Again on page 79 of 'Satyārtha Prakasha' it is said 'As all the heavens and the other creatures live in him, and he resides in them all, the supreme ruler is called Vasu'. This clearly shows that the creation and God are one and the same thing.

Dayanandji was very fond of practising fraud. He had written in one place that the Sanyasis are forbidden to take money but when he himself became greedy of money he removed from the Satyārtha Prakasha the Slokas which did not allow the taking of any money and substituted for them an imaginary Sloka which does not stop the Sanyasis from taking money. I have dealt at great length with this Sloka in doubt No. 31.

Now it is only sufficient for us to read, if we want to know his other frauds, the issue of the 23rd March 1887, of the 'Dharma Jivan' paper. Dayanandji started a fund in order to meet with the expenses of the suit against Munshi Indramani of Muradabad and therein a large sum was collected. The Sanyasi seems to have become somewhat dishonest for Indramani was forced to write from Muradabad. 'I think you intend to misappropriate all the money you have collected in my name for you have not as yet sent me a single pie from the sum collected and so I mean to bring before the public this dishonesty which, though you are a Sanyasi, have practised on me'. Afterwards he got a very large advertisement printed and Dayanandji gave a printed reply to this. In answer to Dayanandji's reply Indramani also published a reply which brings to light the dishonest intentions of Dayanandji. Jagannath Das has published a book treating of Dayanandji's frauds. The December issue, of the year 1883, of the Dharma Jivan deals at some length with these frauds.

In order to draw the English knowing youths into his religious order he deceived them by saying that all the European arts as well as crafts are dealt with in the Vedas. The telegraph is mentioned in Rig. A. 1 A. 8 V. 21 M. 10:—"युवं पेदेवे पुरुवारमग्निना स्पृधां श्वेतं तरुतारं दुवस्यथः । शयैरामिद्युं पृतनासु दुष्टरं चकृत्य मिन्द्रमिव चषणीसहम्॥ Rigvedadi Bhashya Bhumika page 162. The meaning of this Mantra with Sayanacharya's commentary thereon is:—

'A horse did ye provide for Phedu, excellent, white, Oh ye Ashvins, conqueror of combatants, invincible in war by arrows, seeking heaven, worthy of fame, like Indra, vanquisher of men'. This clearly shows that the telegraph has no connection whatsoever with this Mantra. But from the word तार Dayananandji at once came to the conclusion that the existence of the telegraph in remote past proved by the Vedas. But he had not even taken the trouble of seeing that we have here तरुतारं. If तारं means the telegraph what would the word तरु mean? And is this word तरुतारम् one word or made up of two different words? The word 'तरुतारं' exists in Rugveda also, (Vide. M. 1, S. 27 M. 9 and M. 1, S. 40, M. 8) the meaning of which explained by Pandit Dayanand corresponds with what has been interpreted by other commentators as 'conqueror or trespasser'. The English word Telegraph is called colloquially ताह in Hindi, Urdu and Gujarati; but what proof is there to show that the word is used in the same sense in Sanskrit or that it is originally a Sanskrit word? This must be proved with the aid of grammar. Now this Mantra is the tenth Mantra and so is there any account given of any art or craft in the preceding 9 Mantras? Dayanandji has not said anything about the subject treated in those Mantras. Thus and in many other ways he misled the people. Master Atma-ramji, Head Master, Gurukul Kungdi is right when he says 'The Bhashya (commentary) of Swamiji misleads the English-knowing people'. Refer to column 2 of page 4 of the issue of the 24th November 1905 of 'The Harkari' paper. 98 p. c. of the Arya Samajists do not know Sanskrit and so they follow Dayanandji in Vedic discussions. But the famous German Professor Max Muller's saying is very appropriate:—'it is possible that Dayanandji can get triumph for a while in his free supports for Vedic principles but it is not wrong to say that the wind of Western civilization will extinguish soon his burning lamp'.

He writes in Satyarthha Prakasha 'The Aryas are Hindoos and the word Hindoo is originally a Persian word meaning a thief or a slave. The Musalmans have given this name to the Aryas in order to lower them or to bring about their disgrace. So we must be free from such a disgrace. Many Pandits, clergymen and Mahomedans have given very nice answers \* to this and I follow them

---

\* In Rigveda God is described as practising deceit. Rig. A. 1 M. 3 S. 4 M. 7 "Oh Indra you killed Shoshna by fraud." Perhaps Dayanandji has developed his habit of cheating others by reading this Mantra.

Persian the word Arya means the place where grass is thrown before the mouth of a horse. And one Sanatani says that in Yajurveda the word Arya is used for servant. Now if the followers of Dayanand may have a little sense they will never call themselves Aryas. Dayanandji in his writings says that the Vedas are अनादि (not having any beginning). Now if we slightly change the word अनादि (Anadi) into एनादि (Enadi) then the word designates 'enmity'. Many other examples of the same sort are quoted by Munshi Indramani in 'Aryatva Prakash' and in order to avoid lengthiness I have thought it proper to treat of these examples only and that too in short. Some Dayanandies say that there is not a single trace of the word Hindu in Sanskrit. It is their great folly or their heedlessness in refering the Sanskrit books, because the root of (the words) Hind and Hindu is Sind and Sindhu which is illustrated in (the book) Nighantoo chapter I Khund 13th and in Onadi Kosh Pada Sutra 11th. In Shanti Parva of the Mahabhartta it is said that Bhishm told Udhishtar in battle, 'Gundhari, Sindhu and Sudra use weapons very well'. Besides these many such examples (for the word 'Hindu') are given in the (book) 'Tahzub-ul-Mokazzebeen.

Dayanandji has described the qualities of the Almighty in such a way that no body can surpass him in that respect. On page 240 of Satyarth Prakash he writes 'God cannot change the laws of Nature, as fire is hot, water is cold, earth is inanimate and the like'. He has not supported this by any argument. This he has written in order that people may not believe in miracles and has thus become an infidel. He has said that ten \* Upanishads are only worth any belief. I here quote some Mantras of Kh. 3 of Kinopanishada. (Mantra 1) 'when Brahma got a decided victory over the Gods, the Gods lowered the victory of Brahma in public estimation by saying 'This Victory is ours and this glory is also ours'. (M. 2) 'That Brahma went before the Gods in order to bring them to a compromise. † But every one was at a loss to know who

---

\* Not to believe in other Upanishads except the ten Upanishads is his own belief. He takes the help of these when they serve his object. On page 7-3 of Satyarth Prakash he has taken the aid of Kaivalya Upanishad and on page 236 that of Shaveta Shavetaropanishad. In this way he makes use of other books in many places. But if his opponent makes the use of any these Upanishads he calls it not worthy of any belief. Well done? G. M.

† These two Mantras are a sufficient answer to doubts No, 62 and 68. G. M.

that Yaksha was. (Mantra 3)—“Those Gods said to Agni ‘oh Jataveda (giver of light) can you recognise who this Yaksha is?’ and she consented to recognise him.” (Mantra 4) ‘Then Agni went near him. That Yaksha asked her ‘who are you?’ She answered I am Agni and am Jataveda (giver of light). (Mantra 5) “He said ‘If you are so, what power do you possess?’ Agni replied ‘I can burn to ashes every thing on this earth. (Mantra 6) ‘That Yaksha threw before her a blade of grass and asked her to burn it to ashes. That Agni used all her power to do so but in vain. Agni there upon went away from that place and went to Gods and informed them of what had happened and said ‘I cannot know what that Yaksha can be’. (Mantra 7) Afterwards the Gods told Vayu ‘Oh Vayu can you recognise this Yaksha and Vayu consented’. (Mantra 8) ‘Then Vayu went near him. Then Yaksha asked him ‘who are you?’ He answered ‘I am Vayu and am Matarishwa (possessed of power to traverse the whole sky)’. (Mantra 9) That Yaksha said to him ‘If you are so, how much power do you possess?’ He replied ‘I can cause everything on the earth to toss in the air’. (Mantra 10) That Yaksha threw a blade of grass before him and told him to do anything in his power with it. That Vayu exerted himself to his utmost but in vain. Then Vayu went away from him and informed the Gods of what had happened and told them “I cannot understand who this Yaksha is.” This clearly shows that Agni and Vayu could not stand against God’s wish to do anything although they did all in their power. God can use his energy in any way He likes.

It is written on page 65 of the preface to the Satyārtha Prakash “I was not much familiar with the language (Hindi). Consequently many mistakes had crept into the first edition of the book. ....I think it proper to publish the second edition after correcting its expressions according to the rules of Bhasha and Grammar. This revised and enlarged edition presents a slight difference in its wording, phraseology, structure of sentences and the general disposition of the subject matter; for without this necessary alteration it was hard to express the Hindi idiom. But there is no doctrinal difference of any significance in it.” This too is an example of Dayanandji’s deception. If anybody looks at the first edition of the work as well as the 2nd and the 3rd edition he will at once come to the conclusion that the three are altogether different works. In the first

edition flesh-eating is allowed at the sacrifices. The soul is said to be created. Why are the Slokas of Manu regarding the Sanyasis not quoted in this Satyarthha Prakash? and there is still incorrect language in it. Dayanandji does not know the difference between ॐ and ॐ and so he uses the one for the other, and still these words are found used inappropriately in the place of one another. There are three things written unbeginning in page 236 of the Satyarthha Prakasha, but on page 242 there are five unbeginning things described. He always makes changes and so I have been forced to write this. In this refutation I have followed the first edition of Satyarthha Prakasha and Rigvedadi Bhashya Bhumika published in Vikramarka 1961 and the Urdu edition of Satyarthha Prakasha published in Vikramabda 1954.

What more should I write in order to bring to light his deception? I have mentioned some of his artifices in the body of my work. I am obliged to admit that Dayanandji turned out to be greatly benevolent to Islam, as he put forth upon the Koran such doubts which exist in his own believed books. Contemplating upon those doubts his folly was found out very easily and the greatness of Islam shine out, and it appeared clearly that there is nothing in the Koran to find fault with.

Two years whiled away since this book was printed and published in Gujarati and nearly hundred copies were given free of charges to the Hindus. Its copies were presented to the Arya Mantaries and specially to the leaders of the Arya Samaj of Bombay, Baroda and Surat. But none could publish its refutation. Besides this the Arya newspapers admitted its receipt. Now this book is published in English and will be given to the Arya Samajists free of charges. And afterwards from Lahore the mother land of the Arya Samajists or from any where else, if any Arya Samajist wishes to refute the arguments contained in my work it will be better for him to do what I have done in writing the whole subject matter refuted; also to consider more than one doubt of the same sort; no Arya Samajist should bring forward as his argument that Gulam Mahomad does not know Sanskrit and that he can in no way be compared with Swamiji; for I know the Gujarati language and so I am in a position to criticise all the publications of the Arya Samajists in the Gujarati or the Urdu language; and how was Dayanandji in a

position to criticise when he did not know Arabic, Persian and even Urdu? Did he possess as much knowlege as Hajrat Mahmud? The Mahomedans did not say 'We should not attend to what Dayanandji writes under the pretext that he cannot be compared with Hajrat Mahmud'.

I have to thank Moulvi Saniullah, Molvi Nurudin, Moulvi Mahmedali, and Pandit Jwalaprasad for the valuable aid which I have received from their works.

In the end I pray to God that He will place this work in the same position in which He had put my works viz. 'ନିରାକାର ଶିକ୍ଷା' and 'ସ୍ୱର୍ଗଲୋକ ଓ ମର୍ତ୍ତ୍ୟଲୋକ' because He had made them the instrument of preventing many persons from becoming Mahomedans or Christians and I hope that this work will be of great use to those Arya Samajists who are initiated into the 4th order. May God make this humble exertion on my part bring about my good end and maintain my faith. May God be gracious.

In the end I appeal to the Mahomedans that they will take part in such religious discussions and that they will inform me of any mistake that may have crept into this work and that they will get the other part published by somebody else. The excellence of such a work is superior to the money spent in distributing sweet-meats after sermons; and if this part be liked by the public I shall also get the second part published. It is by the help of God only that men become courageous to accomplish a certain work. All praise be to God by whose favour a poor man like myself has been able to do this much.

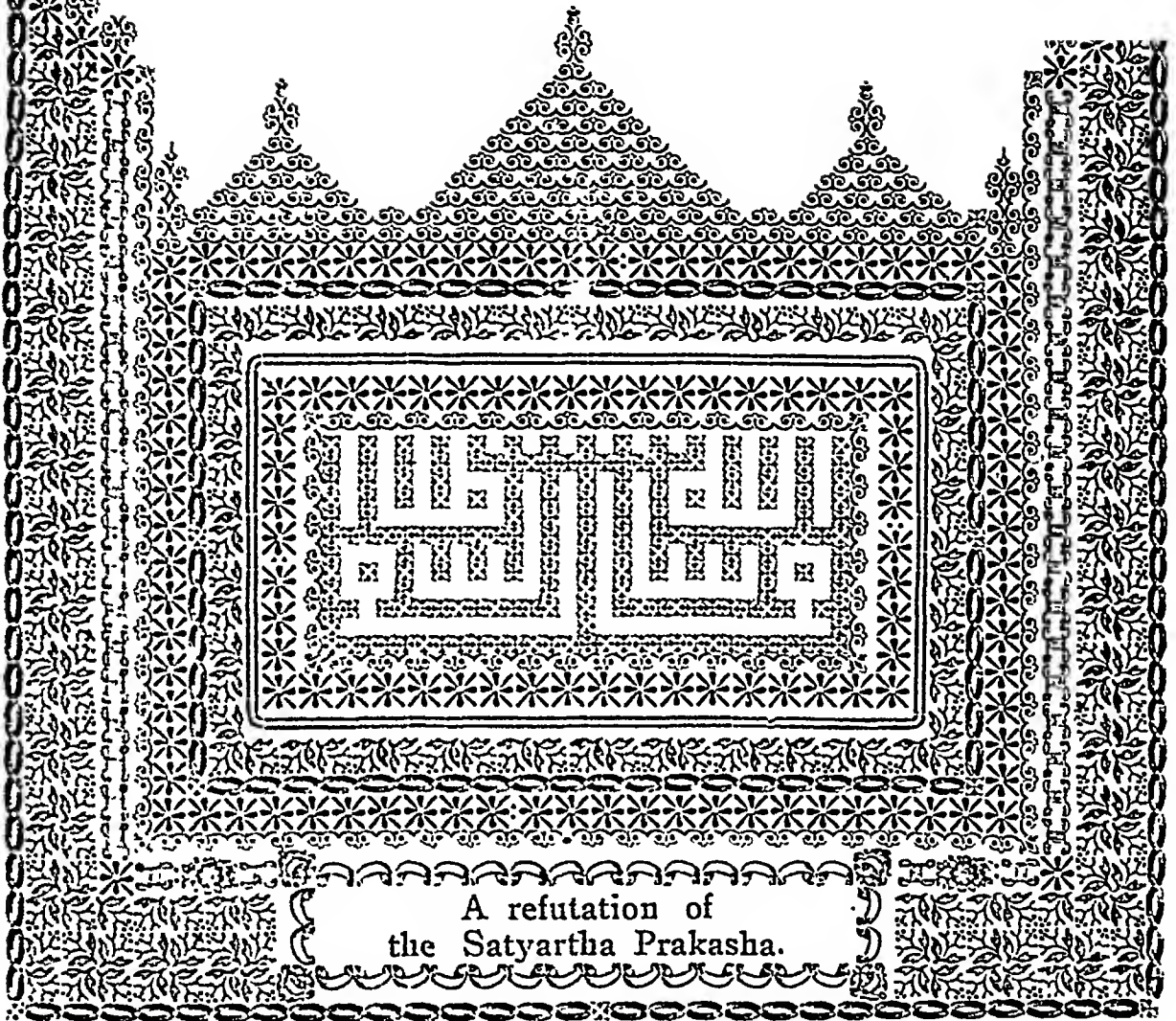




☞ The author does not know English, and therefore he has to be satisfied with the English translation as is rendered for him. It is hoped that the English work is a faithful copy of the Gujarati work. Discrepancies may however have crept into it, on account of the ignorance of the English translator of some terms used in the Gujarati work; for example in page 13th second column in 20th line he used the word *permission* instead of *prohibition* as one of my friends informed me. The readers' indulgence is solicited for such mistakes and others of a similiar nature. Such mistakes will be attended to if pointed out, and advantage will be taken of such friendly help, if the book passes through a second edition.

Publisher.

A refutation of  
the Satyarthha Prakasha



A refutation of  
the Satyarthha Prakasha.

IN THE NAME OF THE MOST MERCIFUL GOD.

1—To begin with the name of God forgiving and kind:—  
Manzil 1, Sipara 1, Surat 1.

Reviewer.—The Musalmans say that the Koran is the word of God. But the above verse shows that its author is somebody else; for had it been made by

God, he would not have used the expression: 'In the name of God but should have said', 'To preach to the people.' If God teaches the people that they should say so, it is not proper; for, being used in the beginning of an evil act, it would blot the name of

God. If he forgives and shows mercy, why has he in his creation permitted flesh-eating for the pleasure of men, by killing other animals, or getting them slaughtered with excruciating pain? Are not those animals innocent and made by God? And it should have been stated, 'To begin good works in the name of God but not evil ones.' The expression is doubtful. Are the sins of theft, adultery, lying and other vices to be begun with the name of God? Consequently, the Musalman butchers pronounce the phrase, 'In the name of God'—Bismillah, in splitting the throat of cows and other animals. If that is its meaning as said above, the Musalmans commence the doing of evil in the name of God. Also, the God of the Musalmans will cease to be merciful; for his mercy is not extended to those dumb creatures. If the Musalmans don't know its meaning, its revelation is useless. If the Musalmans interpret it otherwise, what is its plain meaning?

**Answer:**—On page 385 of the 'Satyarthha Prakasha' Dayanandji says to Charvak and others, 'If the Charvaks or the Indian Materialists and other atheists had read, heard or studied the Vedas and other books of truth or genuine Scriptures, they would not have

condemned the Vedas.' I may as well pay Dayanandji in the same coin:—'If he had read, heard or studied the Koran or any commentary thereon, he would not have condemned the Koran.' Had he only referred to the very first Mantra of Rigveda he would not have talked such nonsense. It runs thus:—'We praise that God Agni who is our priest, who is the minister of our sacrifices—the Hotar—, who creates changes in the seasons and who produces all jewels.' The Aryas believe that Agni here stands for God himself and if the Vedas are the words of God, then according to Dayanandji God is not the speaker of this Mantra. Had it been the word of God himself, we ought to have the expressions:—'I praise myself' or 'all praise be to God Agni or 'it is preached to the people.....' The proverb 'All go out for wool and come home shorn' very well applies to Dayanandji for, the doubt which he raised about the Koran applies with the same force to the Vedas. As other examples refer to Yajurveda A. 21, M. 18, R. A. 6 A. 1 V. 6, M. 5; Yaju. A. 32 M. 14; Yaju. 20 M. 40; Atharva K. 6 A. 10 V. 68 M. 1; Yaju. A. 15 M. 54 etc. These Mantras have been written in the same way.

Dayanandji being so very

learned does not even know what style of writing is adopted in the inspired books. Sometimes God while ordering the people uses for himself the first person and sometimes the third person. Sometimes when there is a prayer or a benediction or an offering to God or sometimes if the devotees are to be taught something, the subject of description is adapted to the use of the devotees who are to be taught; and the words 'Bismillah' (In the name of God) and 'ਅਲਹੁ-ਏ' (praise be to God) are derived in this way. But Dayanandji not being acquainted with the practice followed in Koran has raised an un-necessary doubt. 'ਸਾਖਿਨਾਮ ਅਲ੍ਹਾਓ ਤੇ' (with the name of God) has for its Arabic, 'Bismillah' and that word must be attached to some other word according to the rules of Grammar; and so the first Ayat (Sloka) of the Koran S. A. No. 96, which is the principal verse in Koran, means 'Begin to read your Koran in the name of God.' In 'Begin with the name of God forgiving and kind' God orders 'you should begin to read your Koran after you have spoken my name in the beginning.' I don't know what is in this that can be the subject of a doubt.

In the translation of the Rig-veda noted above, Dayanand Saras-

vati notes 'God commands his devotees to praise him in this way' and when raising a doubt on Koran, did he not find 'God commands his devotees to praise him with the words 'Bismillah' and 'Alhamdo.' (praise be to God.)

This shows that Dayanandji by misleading the people shows himself to be.....But such is the miraculous power of Koran that if anybody raises a doubt on it the sentence or a Sloka like the one on which a doubt has been raised, it is also found in that man's well-recognised book.

Again Dayanandji says 'To begin good works in the name of God but not evil ones.' This is also a piece of folly on his part. Dayanandji does not even know that if the word Bismillah is uttered at the commencement of anything that thing is about to be commenced. If a man utters Bismillah before taking his meals, we ought to understand that he after uttering that word will begin to eat. If used before writing a book the speaker, we should understand, is going to commence writing the book and we have here the commencement of Koran and I think there is no subject of doubt here. How can the doubt 'being used in the beginning of an evil act' be applicable here?

He has not, while he calls,

the use of the word 'Bismillah' by butchers, while they perform the act of cutting, an unholy act, given any arguments to support him. They know that all creatures are the property of God and if the Idol-worshippers can sacrifice animals to their Goddess and dedicate the killed animal to the Goddess, then what unholy act have the Mahomadans done if they hand over to God His property by uttering the name of God while performing the act of cutting, and thereby proclaiming the oneness of God and thus if they kill two birds with one stone for their work is done and also by uttering the word of God they offer a prayer to Him. 'The God of the Musalmans will cease to be merciful; for His mercy is not extended to those dumb creatures' may be the subject of a doubt but I may answer to it that God does not punish the Mahomadans if they kill the animals which may be used as their food. You Hindoos believe that men on account of bad actions are born again in the next birth as animals or birds (Upadesha Mangari Page 60). It is clearly written in the case of cows that if a Brahmani commits adultery she is born again as a cow. So do the Mahomadans by their act of cutting free these animals from such a cursed birth. Again

these animals are destined to die and if like men they are to die a natural death they have to suffer much; and compared with this suffering the pain inflicted on them by the butchers in the act of cutting is very little. Man has got the power of speech and so he can inform others of his inconvenience or his disease and can consult a doctor and so is in a position to be relieved from his disease but what can these dumb creatures do? It is not right to cut a man to death in order to make him free from the torments of death because it is against Law and because his relatives would not allow such an act and because he may have something to communicate to his relatives before his death. This is not the case with animals. Every religion allows animal sacrifices and I will mention the arguments of the religion of the Aryas when I will answer to doubt No. 2. May God be gracious.

Dayanandji also admits that God is merciful. (page 19 of the Satyarth Prakash). Dayanandji is a staunch follower of the Vedas and has written books on the Vedic Religion. So whatever command or rule Dayanandji will lay down will have its origin from the Vedas. He will never write any thing not sanctioned by the Vedas. Now let us see whe-

ther flesh-eating or animal sacrifice is permitted by the most Merciful God and from the following evidence we find that that is the case. On page 45 of the Satyārtha Prakash printed at Benares in the year 1875 it is said that flesh should be offered at the sacrifices both in the morning and the evening. Again on page 171 of the same book animal sacrifices are regarded conformable to the prescribed rules. On page 302 it is said "If no one eats flesh, birds and animals become much more than they are now. They would thus begin to kill men and eat away the corn grown in the fields and consequently many men will die of starvation. On page 11 of 'સંસ્કાર વિધી' (Sanskara Vidhi) printed in Samvat 1933, we have" If a man wants that his son should become a learned man or a conqueror of the enemies, or should be well versed in the Vedas or should enjoy a long life, he (that man) should eat cooked rice mixed with flesh.\*

On page 42 we have 'A man who has a liking for eating corn should eat the flesh of a goat; while those who wish to acquire knowledge should eat the flesh of

a partridge.\*

Oh followers of Dayanāndji, be sorry. Such is the miraculous power of Koran that the words 'દયાળુ' (merciful) and 'હિંસા' (animal sacrifices) are found in your own works. At present there are two sections of the Arya Samajists in Punjab! The party advocating flesh-eating and the other advocating vegetarianism.

Pandit Radha Krishna Mehta, the translator of the 'Satyārtha Prakash' in Urdu has published a work named 'મંત્ર એવર આર્ય સમાજ' and on page 6 of that book he writes 'The Vedas do not forbid the eating of flesh' and he has supported flesh-eating by quotations from Scriptures. In Manu A 5 Shloka 86 it is said 'The Brahmin cannot eat the flesh of the animal not consecrated by Vedic Mantras but can eat the flesh of the animal so consecrated.' I am sorry to write here that when Mr. Javerilal Uniashtanker Yagnik published the Gujarati translation of Manu Smriti the Slokas 27-50 of A. 5. were omitted because they were considered useless.

" Oh followers of Dayanāndji! The Koran is not such a thing that

\* This may be found in 'મંત્ર એવર આર્ય સમાજ' or in Brahma Darak Upa-nishad A. 8 Br. 4 M. 17. G. M.

\* If any body wants to see the truth of my written statements, he may refer to the above-mentioned editions of Satyārtha and Sanskar Vidhi. These editions have been modified afterwards. G. M.

a man can raise any doubt about it but if any fanatic or any one with some motive raises such a doubt he has in the end to be ashamed of his act. The works of the Aryas begin with a prayer to other deities besides God Himself. On page 51 of the Sama Veda printed at the Victoria Press Kashi that is on the page from which the latter part of the book begins we have " श्री गणेशायनमः " [ Bow to Ganesha ] and in every Octad and every chapter of the Rigveda printed in Bombay we have in the beginning " श्री गणेशायनमः ". This proves that Vedas are not the word of God, because the Vedas commence with a prayer to Ganesha in the beginning.

Dayanandji seems to understand that the sentences 'गणेशायनमः' (bow to Ganesha), 'शिवायनमः' (bow to Shiva), 'सरस्वत्यैनमः' (bow to Saraswati) and 'नारायणायनमः' (bow to Narayana) &c. do not refer to God himself and so he is forced to write on page 22 of the 'Satyarth Prakash' such expressions as 'नारायणायनमः' (bow to Narayana) found in modern books are considered by the wise to be false from their being opposed to the Vedas and Scriptures. Dayanandji is

not consistent here. He has given no authority to show that they are opposed to the Vedas and Scriptures and also to show that a certain branch of learning is prohibited to use such expressions. He has also not proved that the writers who used them were not wise. Now there is a proverb that a man speaking a lie does not remember what he speaks and according to this proverb Dayanandji seems to have forgotten what he has written. Dayanandji has said (on pages 17-18 and 22 of Satyarth Prakash) that Ganesha, Saraswati and Shiva are the different names of God. So if we say 'शिवायनमः' (bow to Shiva) or 'सरस्वत्यैनमः' (bow to Saraswati) we pray to God Himself and so how can those expressions be opposed to the Vedas and Scriptures? But the thing is this that Dayanandji did not like the praises that were sung of Agni, Indra, Water, Vayu and other deities instead of God Himself and so he called these various names, which are found in the Satyarth Prakash (pages 4 to 22) and which were not the names of God and on account of which a doubt had been raised on the Vedas that therein prayers are offered to other deities instead

of God, to be the names of God Himself. He has not been able to quote authorities from old books to show that all these expressions stand for God. Is this possible nearly 2 crores of years (according to Dayanandji's belief) after the time the Vedas were revealed and is it possible that all the commentators before Dayanandji were wrong in believing these expressions as not standing for God? But these expressions stand for God is his own conjecture and at last Dayanandji had while criticising the expressions, 'गणेशाय नमः' (bow to Ganesha) &c. to admit that these expressions do not stand for God. Oh followers of Dayanandji, in answer to the criticisms on the Islam religion in the 14th chapter I here quote his own words. 'What religion can be more falsely audacious than the one which claims to be true, and calls others false which contain millions of men?' Satyarth Prakash page 516. This sentence will reduce the religion of the Aryas to the same level to which the Musalman religion is reduced by Dayanandji.

2—All praise be to God, the Lord of all creatures, the most merciful. M. 1 S. 1 s 1, a 2.

**Reviewer:—**If the God of the Koran had been the protector of

all creatures and the dispenser of forgiveness and mercy to all, he would not have commanded the Musalmans to kill the people of other religions and the lower animals. If he gives forgiveness, will he forgive sinners? If he does, why has he said, kill the the infidels, i.e. those who do not believe in the Koran and the Prophet, as will be shown further on? Hence the Koran does not appear to have been made by God.

**Answer:—**Dayanandji means to say by what he writes above that if God had been the dispenser of forgiveness and mercy to all, He would not have commanded the Musalmans to kill the infidels in the religious wars and also to kill the lower animals and if He has so commanded then it clearly appears that the Koran is not the word of God. Now let us see what the Vedas, other books which proceed from the Vedas and which are relied upon by Dayanandji and the books composed by him have to say on this point. I have already given references from the Satyarth Prakash on this point and therein Dayanandji has admitted flesh-eating. Manu A 3 Sh. 268, 269, 270 on page 61:—The Pitris (manes of the dead), by



eating the flesh of fishes in the Shradha ceremony remain satiated for two months; by eating the flesh of deer for three months; by the sheep for five months; by eating the flesh of the birds eatable by the Brahmins for five months; by eating the flesh of the calf for six months; by eating the flesh of the deer named Eua for eight months; by eating the flesh of the deer named RuRu for nine months; by eating the flesh of the boar or a buffalo for ten months and by eating the flesh of the rabbit and the tortoise they remain satiated for eleven months.' On pages 42 and 43 of the edition of 1875 of Satyarth Prakash Dayanandji clearly admits the Shradha ceremony and on pages 47 and 48 he has described the advantages of the Shradha ceremony. Why should he have given such a description?

In Manu A. 5 S. 18 page 88 we have 'a porcupine, a lizard by name Godho, a rhinoceros, a tortoise and a rabbit and other five nailed animals are fit for food and also all animals having jaws with the exception of the Camels.' According to this Shloka it is right to eat the flesh of cows, buffaloes and horses. Again in Manu A. 5 Shloka 44 we have 'The Vedas allow animal sacrifices and therefore people do not incur any sin if they perform such sacrifices.' So according

to Manu animal sacrifices are allowed by the Vedas and as other authorities on this point we have Yajurveda A. 40 M. 28, 29 and Vanparva of Mahabharata.

We have in section 27 of chapter I of Sankhya Griha Sutra and in Kandka 16 Chapter I of Ashulayana Griha Sutra 'when the child is six months old people begin to feed it. The child is made to eat the goat's flesh if he is to be well-nourished, he is made to eat the flesh of the partridge if the father wants, his child to be a famous person. In Parakshara Griha Sutra Kand I Kandka 19 Sutras 7 to 12 it is written 'If a man wishes that his son should become a good speaker he is made to eat the flesh of a Chakva (Chakra vaka bird). If he should have good digestive power he is made to eat the flesh of a partridge. If he is required to possess great energy he is made to eat the flesh of a fish. If he is required to enjoy a long life he is made to eat the flesh of the 'Karkasha' animal; if he is required to be a methodical and an enthusiastic student of the Vedas he is made to eat the flesh of the 'Ati' fish. If he is required to have all these qualities he is made to eat the flesh of all the above-mentioned animals'.

If anybody requires other examples in support of this he is referred to the book 'भारत आर्य'

समाज' (flesh-eating and the Arya-Samaj) by Radha Krishna Mehta the translator of Satyarth Prakash in Urdu and the book 'मांस लक्षण वेद अनुष्ठान' (flesh-eating is allowed by the Vedas) by another Arya.

On page 240 of the Satyarth Prakash we have 'A man in his next life becomes a plant for sins committed by him with the body such as theft, adultery, murder of the virtuous, and other wicked actions. He incarnates as a bird, a brute and any other lower animal for the sins perpetrated with the organ of speech. He is born as a low caste for committing sins with the conative power.' Again on page 243 we have 'Those who are excessively imbued with a dark nature, pass into the life of plants, worms, insects, fish, serpents, turtles, cattle and brutes.'

Again there are animalcula (Satyarth Prakash page 434) in water and you should not eat green vegetables for you kill these animalcula thereby. Many animalcula having senses are found in water on a microscopic examination and these are killed while you prepare your bread. It must not be said in answer to this that these animalcula are not imbued with life and also that they do not suffer any pain. Your inference, as to the insensibility

of these vegetables for you can not perceive the presence of the senses of feeling pleasure and pain in them, will not hold good. You must put forward solid arguments to prove their insensibility. If it is right to kill the trees &c. because although there is life in them they are not sensible of their sufferings, there is no sin in killing cows, goats &c. after making them insensible by the action of chloroform. There are found in water living animalcula on a microscopic examination and so how can you say that they do not suffer any pain while you prepare your bread? Again if you believe that the vegetables do not suffer pain although there is life in them and that they have got no senses how can you account for certain trees as the 'sensitive plant' which closes its leaves at the touch of a man. A female Khajura plant remains always bending towards the male one and if a flower of a male plant is put therein she fructifies to a greater extent. This fact is not unknown to a Botanist. This proves that trees have got senses. The sacrifice of animals is no crime if God allows the killing of trees and the animalcula in water. What evidence is there to show that the animals suffer pain when they are killed? It is not right for

you to say merely on seeing them striking their hands and feet on the ground that they suffer pain for if a man, who is suffering from a fit of epilepsy or from cramps and who strikes his hands and feet very much on the ground; is asked after he comes to his senses what had happened to him, he will say to you that he is altogether ignorant of what had happened to him. So it can be inferred from this that the mere striking of hands and feet on the ground indicates the presence of any pain to the man. I hope an Arya will come forward and argue in an intelligent way against what I have said above.

Oh Aryas? You are agriculturists and you plough from day to night with your oxen &c. and you make them pull a cart containing a load of 40 or 50 maunds. Is this sanctioned by the Vedas? And if He can not be regarded as merciless when he thought it proper to put these dumb animals to such daily torture in the same way, He cannot be called merciless if He by his great ingenuity and wisdom orders the killing of animals, the pain suffered by them therein being nothing when compared to their daily torture.

Now I come to the question of the religious war. Dayanandji thinks God to be merciful; still on

page 4 of Satyarth Prakash he says "He is called Rudra because he afflicts the wicked by punishing them." Oh page 1661 of Rigveda Bhashya it is said "the commanders-in-chief should always be calm and say fair words and should punish the wicked persons and should create dissensions in the enemy's camp and should strive hard to relieve the sufferings of the subjects by punishing all those who are their enemies." On page 707 of Rigveda Bhashya we have "The commanders-in-chief and other Royal personages and the subjects ought to strive hard to destroy their wicked enemies in the way in which fire and other things destroy forests &c." On page 299 of the same book it is written "Oh you commanders-in-chief and others, dissever the parts of the bodies of the infidels in the way in which a large iron hammer splits a stone or iron and also strive hard to protect the life of the subjects and prevent the enemies from molesting them." Yajurveda A. 10 M. 10:—Oh King besides your enemies you destroy all those who molest you, conquer them and attack the Eastern quarters." On page 1096 of Dayanandji Yajurveda Bhashya we have "the Lord says 'Oh protector of the people burn to ashes all those who show enmity to us, who envy us, who speak ill of us

and 'those who deceive us.' We must also refer to pages 536, 602, 616, 696, 792 & 1701 of the same book.

On page 131 of Satyarth Prakash we have 'The Lord says; 'Oh rulers, let your weapons, firearms, missiles, guns, muskets, bows, swords, and other arms be powerful and effective in vanquishing the enemies and resisting their on-slaught; and let your army be admirable and efficient so as to be always victorious.' Rig. M. 1 Su. 39 M. 2. Again on page 142 it is written 'Whenever a king devoted to the protection of the people is challenged to fight by another person, equal, inferior or superior to him; he calling to his mind the duties of the warrior class, should never desist from joining in battle with him and should fight with great skill so as to obtain a victory.' M. A 7; 87; Again on page 155 he says 'On occasions, if thought advisable, he should surround the enemy and besiege him, and harassing his country, spoil or destroy his provender, food, water and fuel, his tanks, walls round the city and moat should be breached and demolished. At night the enemy should be threatened with attack. Measures should be taken to subdue him.' There are many other examples of this sort

in Rigveda and in Manu, but to an impartial critic so many are quite sufficient.

Although animal sacrifices and murder of the wicked persons (infidels) have been allowed by the Vedas and other books depending upon the Vedas, still Dayanandji sticks obstinately to his own opinion, for, he says 'If the God of the Koran had been the protector of all creatures and the dispenser of forgiveness and mercy to all, he would not have commended the Musalmans to kill the people of other religions and the lower animals.' It follows from what he says further namely 'Hence the Koran does not appear to have been made by God' that Dayanandji did not believe the Vedas to be the word of God because the remark which he makes about the Koran is applicable to the Vedas also. Such is the practice of the infidels that they publicly believe in a certain religion and they find fault with other religions although the same fault may be found in their religion, their motive being to increase their members by making the people disbelieve those religions. Oh followers of Dayanandji, now reap the fruit of the attack on the Koran.

3. The King of the day of Judgment, Thee do we worship,

and of thee do we beg assistance to Direct us in the right way. M. 1. S. I S. I V. 3, 5.

Reviewer. Does not God judge always ? Does he sit on judgement on some particular day ? It then shows the reign of injustice. It is right to worship him and to ask help of him. Will they ask help in evil? Is the right way of the Mussalmans only, or of others too? Why do the Mussalmans not accept the right way ? Does the straight way lead to evil that they don't like it ? If the good of all is one there is no peculiarity in the Mussalmans. If they do not wish the good of others, they will be unjust,

Answer. God always judges. The Lord says " Whatever misfortune befall thee is sent by God for that which your hands have deserved." (S. Sh. 42; 30). In Koran we have many other Ayats resembling the above-mentioned one. There is no objection in calling God "the king of the day of judgment" for he is the Lord of everything; and so we can also speak of the 'day of Judgment.' The cause for particularising that day is this that some ignorant persons do not take notice of the judgment they receive daily and they (the infidels) find out some cause for it and try to evade it but no one can do so when the day of Judgment will arrive. People

try to escape punishment by performing good actions, by repenting for their folly in doing the bad acts for which they receive punishment from God but no one can evade that day of Judgment, when only Justice will be given and that day will strike terror into the hearts of all and so on that day no one can escape punishment by doing good actions or by repenting for their bad acts.

It is only foolish for the Pandit to raise the doubt, 'Will they ask help in evil?' Dayanandji writes on page 64 of Rigveda Bhashya Bhumika 'In finding out the meaning of anything we must take into consideration the time and place,' that is to say we must look to the context. First of all we have the sentence 'We pray to you' and after this sentence we have 'show us the straight way.' Now from these two sentences it appears that help is invoked in virtuous deeds only and it is strange, if he writes, although he finds the above-mentioned sentences, 'Will they ask help in evil?' Dayanandji has become his own Judge for he says on page 4 of the preface to the Sayaratha Prakash 'There are many prejudiced persons who throw out conjectures quite contrary to the intention of the writer or speaker. These gentlemen are generally

sectarian. Their intellect is destroyed by the darkness of ignorance brought about by sectarianism.'

Oh followers of Dayanandji pay proper attention to what is written in the Vedas:—'Oh Virat, fulfil all the desires of me who try for 'salvation and bestow upon me all kinds of happiness and also the sovereignty of the whole world.' Yaju. A. 21 M. 22. Again is said 'Oh Lord let our desires be fulfilled through your favour, that is to say we may positively obtain the sovereignty over the whole world and also that all our desires may be really fulfilled.' Yaju. A. 2 M. 10. By reading these verses some one may raise a doubt that if all the people of the world together ask at the same time for such a favour that they all may gain sovereignty over the whole world, will God comply with such a request of all the men?

In answer to 'Is the right way of the Musalmans only, or of others too?' I may say that the right way is of the Musalmans only, and not of others. It is written in the Koran "verily the true religion in the sight of God is Islam." S. A. I. 3; 19 and further it is said "Whoever followeth any other religion than Islam it shall not be accepted

of him; S. A. I. 3; 85. The Islam religion is the only true religion. Let us examine only the Vedas, leaving aside other religions. In the Vedas, Agni, Indra and [the other deities are worshipped and thus the idol-worshippers support idol worship by quotations from Vedas. In order to do away with this weak point of the Vedas Dayanandji has in the first chapter said that Agni, Virat, Ganesh and other names stand for God. But we can not allow what Dayanandji says unless he brings forward, as authorities, famous commentators of old and produces evidence from the Scriptures and also produces a Sloka from the Vedas. Just as we have in the Koran the permission to worship the Sun, the Moon and all the created things (S. 41; 37). Dayanandji says "He is infidel who does not believe in the Vedas" and so what answer can he give if somebody comes forward and says "Is there no religion besides the Vedas that shows us the right way" and also says "Why do you consider the Vedas to be the only true religion; is there no other religion which may be called true?"

I am greatly astonished to find Dayanandji saying 'If the good of all is one, there is no peculiarity in the Musalmans. If they do

not wish the good of others; they will be unjust.' Now I must also prove him by his own words to be unjust. He says 'When any body is interrogated as to what religion he professes, he should reply that his religion is Vedic, that is to say, he believes in the teachings of the Vedas. (Satyartia Prakasha page 196). This shows that not only is Dayanandji unjust but he also teaches others to be so. But, the real fact is this that he has not properly understood what true religion means. Certain moral precepts such as 'you should not steal,' and others are found in all religion and if true religion consists in these, why should the Vedas be more emphasised? But these are particular tenets of all religion and the real form of religion is that which teaches us how to believe in God and in the books inspired by Him and in this sense the Islam religion is the only true religion. So there can be no doubt as to its showing the right way.

4. Direct us in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, not of those who go astray—M. 1 S. 1 S. 1 V. 6, 7.

Reviewer. As the Mussalmans do not believe in prior existence and good and evil works done

in that life, God will be unjust by giving blessings and showing mercy to some and withholding from others. For, to give pleasure and pain without the consideration of merit and demerit, is injustice; while to show mercy to some and to be angry with others without any cause whatever, is not in the experience of nature. Equitable Justice requires that He can not have mercy and wrath without a cause. In the absence of good and evil works being accumulated in previous life, mercy to some and wrath against others are not possible in the face of Justice. If it is a fact what is written in the commentary on this verse, that God made men pronounce it so that they may always repeat it in that way; the alphabet of Arabic must also have been taught by God. If it be said that this chapter could not be read without the knowledge of the alphabet, it is asked if they were made to utter it out of their throat and they uttered it so. If it be so, the whole Koran must have been taught with the utterance of the throat. Therefore the book which contains things of partiality, can not be called, as made by God. As it is given by God in Arabic, the understanding of it is easy to the Arabs but difficult to others, a fact which charges God with partiality. This

defect or blame could not have been imputed to him, had he revealed it in Sanskrit, which is distinct from all languages out of his equitable Justice to the people of all the countries in the world.

Answer:—Dayanandji is very fond of raising a doubt but he does not take care to see whether that is correct or not. Dayanandji ought to have with the help of learned men studied the Koran and then he would have known what these people are 'To whom thou hast been gracious' and who they are 'against whom thou art incensed' and who they are 'who go astray' and then he would not have found any thing to doubt. They were the Yahudis who were smitten with vileness and misery and who drew on themselves indignation from God. This they suffered because they killed the prophets unjustly and because they rebelled and transgressed. (Koran S. 2: 61); and consequently they were subjected to many difficulties; and those 'who went astray' were the Chistians who called Isu (may the peace of God be on him) the son of God. Father, son and the supreme soul together constituted God. From their certain wrong beliefs such as their belief in the persecution of Christ on the Cross, they were regarded as people 'who went astray.' What is wrong there if people pray to

God not to direct them in the way of such persons [ i. e. the people against whom God was incensed and the people who went astray); and this does not prove that God was incensed against these people without any cause. It was owing to their bad actions that God was incensed against them; and the people to whom God was gracious were the prophets, the sincere, the martyrs, and the righteous. (S. 4; 69). There is no shame or rather there is much honour in being directed in the way of such virtuous persons. It is therefore commanded in the Koran by God that people should imitate virtuous persons and not the wicked persons against whom God becomes incensed. ,

God is never incensed against any body without any cause and he is not to be found fault with if he favours anybody and thereby adds to his excellence although that man has not by his actions proved himself worthy of such a favour. God is the dispenser of Justice as well as mercy. His mercy or favour towards some one bespeaks his excellence. All the good qualities found in the world such as charity, Justice, forgiveness &c. are the attributes of God. God is in no way better or rather He is worse than a common Sheth if He does not show mercy or favour to anybody unless that man makes himself



worthy of such a favour by doing righteous acts. A common man can return the favour done to him by somebody else, he can show mercy to the people, can perform charitable acts, and can do such other things but that God has no power to do such things, which Dayanandji means to say, is to be greatly grieved. Dayanandji has not even appreciated the merits of God; but sometimes he is forced to admit the truth. On page 254 he writes 'Lord have mercy upon us that this dire disease be annihilated among us, the Aryas!' Oh followers of Dayanandji, see that here Dayanandji is lamenting the depraved condition in which you have fallen and prays to God to release you from that condition. Again on page 177 he says 'God helps the man who work in the holy cause just as one man helps another who works. God grants a prayer for beneficence but never helps persons in harmful actions.' These two quotations in which God is said to help others show that God shows favour and mercy to those who perform righteous actions and so He can not be said to be unjust.

Oh followers of Dayanandji it was due to the result of his belief in the past birth that your Guru denies the presence of such qualities as the quality of mercy &c. in

God and so he forgets what he writes and raises unnecessary doubts on the Islam religion. Consequently I am forced to write below something about re-birth.

If a man commits theft or tells a lie, or deceives another he is said to commit a sin. By committing such sins just as a Musalman does not cease to be a Musalman, so an Arya Samajist does not cease to be an Arya Samajist. It is also that he cannot be regarded as an infidel (pages 67 and 247). Dayanandji considers that man to be infidel who does not believe in the Vedas and it can be deduced from this that not to believe in the Vedas is the greatest sin a man can commit. The persons under influence of folly, ignorance, worldly delusion &c. in this birth are born again as lower animals and consequently the infidels should be re-born in the Vegetable Kingdom or as stones &c. According to this those people who do not believe in the Vedas and who are more than 8 times the number of people believing in the Vedas should be born again not as men but as something else such as lower animals, stones &c; and of the persons believing in the Vedas those who are under the influence of worldly delusion, folly &c. should be born again according to Manu A. 12 as lower animals and so the popula-

tion of the world should decrease day by day. But referring to History and the Census statements we find that the population is increasing day by day. Thus there is no such thing as re-birth,

The word of God must be such that all the people will abide by it and they may consequently get happiness. The law of re-birth given in the Vedas shows that all can not abide by the Vedas and if all follow the Vedas the management of the world would be at a standstill. On page 238 of Satyarth Prakash we have "After her temporary sojourn in the ethereal regions, God restores her to life according to the merits of her virtuous or vicious deeds. She enters the bodies of the animal species by means of ether, air, food, drink or the pores of the body, by order of God. After her entry into these bodies, she gradually passes into the semen and is lodged into the womb, whence putting on the body she comes out and sees the light. She is manifested in the female body, if the consequences of her deeds can be borne in it and in the male body if they can be endured in it." According to this if people perform such deeds for 100 years then if the consequences of the deeds can be borne in the female body all females will be born and if in the male body all males will be born and so

the whole world will be topsy-turvy and at last it will come to a standstill.

It is considered by the advocates of re-birth to be the result of their actions in their previous lives that some boys or girls are born weak, ugly or sickly, while others are born strong, beautiful or healthy and that some are born clever while others are born stupid. Satyarth Prakash A. 9. But according to the medical rules this state of things is attributed to the attention which the parents pay to their children and also to the food and drink of the parents themselves; Dayanandji also on page 85. says "The man should keep his semen from running to waste and the woman should protect the foetus from any kind of injury. Their diet and dress should be unstimulating and unexciting so that the man may not lose his manhood in nocturnal emissions and the woman's period of gestation may be favourable to the body of the unborn child, attaining excellent constitution, beauty, health, vigour and valour, and may result in safe delivery at the end of 10 months from conception." Thus there is no such thing as re-birth.

Again on page 193 we have "In the beginning of the creation, God revealed a Veda to the soul of each of the four sages, called Agni, Vayu, Aditya, and Angira" and

further on he writes " Those four sages were holier than all other souls. The others were not like them. Hence, the holy spiritual knowledge was ignited in them ". This clearly shows that in the former times (in the beginning of the creation) these four persons were only fit to be inspired by God and as a consequence the Vedas were revealed to them. Had not any one performed virtuous actions fit for the revelation of the Vedas, the Vedas would not have been revealed to any body and all would have remained in total ignorance for, the followers of Dayanandji believe that God does not show favour to any body unless by performing virtuous actions he makes himself fit for such a favour. He may therefore be said to be unjust and as said above, people would have remained in total darkness had they not performed actions fit for the revelation of the Vedas. Just as these people became fit by their actions for the revelation of the Vedas, other persons may also by doing such actions make themselves fit for the revelation of other Vedas besides the four Vedas. This is one of the bad consequences of the belief in re-birth. Again the Aryas believe that some youths were born in the beginning of the creation without sexual intercourse that is to say they were not begotten of the

semen and ova of their parents who did not exist in the beginning of the creation, just as the Mahomedans believe that Adam and Eve were begotten without sexual intercourse. Can some Aryas come forward and explain to me why were they begotten in that way? God is unjust because the Aryas do not believe in the favour of God and consequently they are forced to admit that these people were born without any sexual intercourse and had not to undergo the troubles of childhood because of their actions. Now the question will arise. 'If their actions were not such as to produce that effect, what would God have done and how would the world have been made to go?' And how is it that people are not born now a days without any sexual intercourse? Why is it that although millions of years have elapsed no one besides those people is born without sexual intercourse? What can be its cause? The Aryas will have to admit that the dogs and the cats that existed in the beginning of the creation were born without sexual intercourse because of their actions. But if no one had performed such virtuous actions (which is quite possible) how would these animals have been created? And why is it that dogs and cats are not born at present

without sexual intercourse? Thus we can not believe in re-birth and consequently we have to admit that God does everything by his own free will.

Dayanandji shows himself to be wanting in sense when he says 'If it is a fact what is written in the commentary on this verse, that God made men pronounce it so that &c. He who criticises God's saying makes a fool of himself.' The meaning of the commentary on this sura is this that it is the word of God but it has been adapted to the use of the devotees. Shah Abdool Kadar has made on this sura the following commentary:—"God orders his devotees (prophets) to pray to him in that way" and Dayanandji has made a similar commentary on the first Mantra of Rigveda and therefore he has no reason to raise a doubt here.

All the Mussalmans of the world are of opinion that the Koran was revealed to Hazrat Mahomad (May the peace of God be on him) and no man can be found to hold the other opinion that that was not the case. Even the Hindus, Christians and Jews admit that Hazrat Mahomad proclaimed the Koran to the people. But that is not the case with the Vedas. The Theosophists are of opinion that the Vedas were revealed to Brahma

and Brahmaji having four mouths, each Veda was proclaimed by each mouth. But Dayanandji on page 193 writes that the four Vedas were revealed to Agni, Vayu, Aditya and Angira and the European Savants say that the Vedas have been composed by many persons and each Mantra has got in it the name of its author. Dayanandji in answer to this says that the name found in each Mantra is not the name [of the author of that Mantra but it is the name of the commentator of that Mantra. What proof can be brought forward in support of this? Dayanandji has failed to quote any commentator of that Mantra to support the statement made by him while commenting the Vedas that the word Agni found in the Vedas is the other name for God. That statement of his is only an imagined one. The word 'મહુબીં કે મુખસે કહાય' is in the plural number and it is used not only for Hazrat Muhmad but for all the Mahomadans. It is clear that the Koran was not revealed to all the Mahomadans and so 'મહુબીં કે મુખસે કહાય' does not mean that the Koran was revealed to all the Mahomadans or that God proclaimed the Koran to all the Mahomadans. Dayanandji does not seem to know the difference between the singular and the plural number

in the Urdu or the Nagari language and he commits many mistakes and thereby misleads the people. The examples of such mistakes made by him are given in 'अनन्त प्रकाश' by Indramani. Dayanandji if he at all wished to raise a doubt may have raised such a doubt:—'How was Koran revealed to Hazrat Muhmad if it was revealed to him by God? And was the alphabet of Arabic also taught by God?' But such a doubt can be easily answered in this way that the Koran was revealed in the way in which the Vedas were revealed to the four Rishis by God.

The argument of Dayanandji that 'as it is given by God in Arabic, the understanding of it is easy to the Arabs but difficult to others, a fact which charges God with partiality. This defect or blame could not have been imputed to him, had He revealed it in Sanskrit, which is distinct from all languages, out of his equitable justice to the people of all countries in the world' is fallacious. What evidence is there to show that Sanskrit is a language distinct from all the other languages of the world? Is it written anywhere in the Vedas that the Vedas have been revealed by God in a language distinct from all other languages? It does not follow,

from the fact that at the present day the Sanskrit language is spoken by a few learned men, and that it was not a spoken language in past. Some of the writings, which are described in 'आसारे सनादी'—a book which treats of the ancient buildings of India, are written in such strange characters that they do not correspond with any of the characters in which the current languages are written. This shows that such a character was current in India in the ancient times and is not found in the modern times. The Sanskrit language can be placed in the list of such languages as the Vraja Pali languages, which are as it were dead languages. In Ashvamedha Parva of Mahabharata it is written "People of Menpur used to talk in Sanskrit." The philosophers who had assembled at Bareilly said that the language used in the Vedas was spoken by the people of the olden times; and the works of the Theosophists and the Aryas such as the Bhagvat, Mahabharat, Yoga Vashishta, Gita, Valmiki, Ramayana, Manu Smriti as well as the works of the followers of Budha were all written in Sanskrit and this fact proves that in the olden times the Sanskrit language was a spoken language. Again the European Savants who say that the Vedas have been composed by

many persons and that the name found at the top of each mantra is the name of the author of that Mantra bring forward, as evidence of what they say, the fact that the mantras differ from one another in style. Mr Colebrooke and Mr. John Elphinstone write in " लारीवे हिंदू " that the Vedas were written in the rustic language of the first decade is corroborated by the language, metre and the style of a certain Vedic hymn and the verses have been afterwards revised." It follows from the above that the Sanskrit language was not a language distinct from all the languages of the world but was the language of a particular country. Now as the Vedas were given in Sanskrit, the understanding of them was easy to the people who know that language but difficult to others, a fact which charges God with partiality which charge Dayanandji will have to admit.

Dayanandji did not even take care to think that it is so ordained by God that His word is revealed in the language of the people among whom the person, to whom it is to be revealed lives. Upto now all the books which are considered to be the word of God have been revealed in the language of the country of which person to whom it is revealed is an in-

habitant and the Koran is such a book. The cause for such a procedure is this, that the book is first understood by these people and these people make others acquainted with the book. Now if it is revealed in a different language how can they understand it? And so that book lies there without fulfilling its object and the people find cause to find fault with the book. It is stated in the Koran "If we had revealed the Koran in a foreign language, they had surely said, unless the signs thereof be distinctly explained we will not receive the same; is the book written in a foreign tongue and the person unto whom it is directed an Arabian? Sura 41; 44; and when it was given in the Arabic they had no cause to make an excuse and they after understanding the book, made the people of the other countries acquainted with it and they too could find no fault with it and justice required that it should be done in that way for they were all in ignorance, not being influenced by the teachings of the Bible, the Vedas or any books of the Jains. But they after studying this book proclaimed throughout the world the oneness of God.

Dayanandji carelessly wrote down 'The word of God should be given in a language distinct

from all other languages so that all can understand it with equal labour.' But he did not take care to see that the object of God's revelation is to improve the people and make them virtuous and also to make the people begin to understand and fear God. How much time would be required to study the language if it is given in a different language? and for so much time people will have to remain in total ignorance. They will have no faith in God; they will not know what prayer is and they will not be in the habit of doing virtuous actions. In short they will lead the life worse than even that of beasts and the book will be without its object being fulfilled because the people will not know the peculiar excellence of the book and will not understand the advantages of the study of the book; but if it is given in the language of the people to whom it is first revealed, people will easily understand the advantages of the study of the book, will shake of their ignorance and becoming learned will teach the book to other people and thus it will gain in popularity. How can God be said to be partial if the Koran spread in the above-mentioned way.

5 This book in which there is no doubt shows the way to

the pious, who believe in the future state, say prayers and live on what we have bestowed on them. 'Those people who believe in the book which is sent down to thee, or in those books which had been sent down to prophets before thee, who believe in thee are directed by their Lord, and it is they who will be saved. Verily, the unbelievers will not believe whether thou admonish or do not admonish them, which is all the same to them; God hath sealed their hearts and ears, and a veil covereth their eyes; great torment is in store for them.' M. 1 S. 10 S. 2 VI-6.

Reviewer:—Is it not an instance of arrogance on the part of God to praise his own book? Those who are pious are on the right path by themselves; and this Koran can not show it to those who are in the false way. Then what is the use of it? Does God make bestowals for expenses out of his own treasury without regard to virtue, vice and exertion? If he does, why does it not give it to all? Why do the Musalmans work? If it is proper to believe in the Bible, gospel and other revealed books; why do the Musalmans not believe in them as they do in the Koran? But if they do, what is the need of the Koran? If it be said that the Koran

contain more things, God must have forgotten to mention them in previous books. But if he did not, the making of the Koran was useless. We see that with a few exceptions, all the teachings of the Bible and Koran are alike. Why did not God make one book like the Vedas? Should the end of the world be believed and not any other doctrine? Are the Musalmans and Christians only directed by the Lord, and is there no sinner among them? If the pious Christians and Musalmans be saved but not other pious people, will it not be great injustice and lawlessness? Is it not like a decree *ex parte* to call those people infidels who are not Musalmans? If God hath sealed the hearts and ears of the unbelievers whereby they commit sin, they are not to blame, but it is God Himself who is to blame. Then they have nothing to do with good and evil, pleasure and pain; why does God give them reward and punishment? For, they were not at liberty to do good and evil.

Answer:—Why should any blame or defect be imputed to God if He praises his own book? If any follower of Dayanandji blames God because He praises His own book he must support his statement by some proof. A man should not be blamed if he praises his

own work, his object in doing so being to give an account of book; but that man is to be blamed only when he does so with a view to bring about his own greatness. This man is not worthy of such a praise because he has got defects in him and nature has been spoiled by these defects. But God being free from defects does nothing wrong if He praises His own book and if anybody blames God for doing so he brings about his own folly. Are not the praises of God found in the Vedas? If yes, then it follows that God here praises his own work and according to Dayanandji He is not fit to be called 'God'; and if your answer is in the negative then it follows that the Vedas are unable to describe the attributes of God and the qualities of God such as his omnipotence &c. which are stated by Dayanandji in the first chapter of Satyarth Prakash are all imagined by him. Now let us see whether God praises Himself in the Vedas or not. On page 18 of the September issue of the year 1889 of the monthly named 'आर्य समाज' there is the following Mantra of the Rigveda 'The Vedas, which give information about all the branches of learning which shows us how to perform virtuous actions and which frees us from sins, make us acquainted with



everything.' Again on page 11 of the 'सत्यार्थ प्रकाश' of Dayanandji it is written 'The Vedas which are the store of all knowledge and which are free from any faults were made by God possessed of infinite powers.' Dayanandji does not seem to remember that he himself speaks in high terms of such a trifling work as the Satyarth Prakash in the preface to that book.

To doubt that the Koran should show the way to the pious reflects very little credit on Dayanandji's learning. The 'pious people are those who fear God.' Now the man who fears God will try to find out the right way, will obey God's commandments and will act up to those commandments and thus there can be no doubt that Koran shows him the right way because the Koran treats of those things for which he is trying. But the man who does not fear God and has no faith in His book does not derive any advantages but rather he raises a doubt, although there is nothing to be doubted, in the way in which Dayanandji has done. The Koran says 'We send down of the Koran that which is a medicine and a mercy unto the true believers but it shall only increase the perdition of the unjust.' (S. I 17; 82). Dayanandji writes on page 249 in the 10th chapter of the Satyar-

tha Prakash "The man who has has not subdued his senses is called vicious: Vipradushta. Such a man of unsubdued senses meets with no success in the knowledge of the Vedas, in renunciation, in sacrifices, in Yamas or five preliminary virtues, and in the practice of religion. A man of the subdued senses and religious mind alone gets success in all of them; " Again on page 259 we have " He who reads these fourteen chapters without partiality and with the eyes of justice and equity will be inspired with truth and blessed with happiness. But he who reads and hears this book with bigotry, prejudice and jealousy, will find it hard to comprehend the object of this book." Again Manu says:—(A. 2 Sloka 97 ) " The Vedas, renunciation, sacrifices, yamas or five preliminary virtues and penances do not help those of wicked actions in getting absolution. " From the above quotations it follows that the Vedas &c do no good to those of wicked actions but are useful to those who perform virtuous actions and the same thing is spoken of in the Koran. But Dayanandji wants to make a show of his learning. He says on page 1 of the preface to the Satyarth Parakash "The man who is partial is ready to prove his untruth to be truth, and the truth of other religions opposed to his own to be falsehood. "

The belief in re-birth has obtained a fine footing in him and he says " Does God make bestowals for expenses out of his own treasury without regard to virtue? When God is regarded as omnipresent why should you doubt that he cannot make such bestowals? The Koran says " Do not they know that God bestoweth provision abundantly on whom He pleaseth and is sparing unto He pleaseth? Verily herein are signs unto people who believe ( S. R. 30, 37, S. Z. 39: 52 ). " This clearly shows that God makes great or small the earnings of a man and only to the man, who has faith in God—are made manifest the various signs of nature. But an infidel who though under the pretence of piety believes God, the soul and the nature to be unbeginning ( Satyarth Prakash Page 198 ) and calls God to be omnipresent, yet says for God " He cannot change the laws of nature as fire is hot, water is cold &c." ( Satyarth Prakash page 203 ). But these indications of nature are not for such an infidel who also thinks that God cannot be gracious although a poor can do so if he wishes. Dayanandji believes God, soul and nature or matter to be unbeginning but he did not even think that man is not so. Now why was not the first man who was born as a man and not as a

dog or a cat? His birth was not the result of his virtues or vices for, he had no previous birth. His wife was the first woman to be born and why was she born as a woman and not as a man? It cannot be due to her virtues or vices for, she had not past birth; and from these two hath multiplied many men and women. Now by the present researches it is found that there are animalcula in the male semen and it is through them that conception takes place and why should these be born as animalcula when they had no previous birth in which they may have performed virtuous actions or may have committed sins. Dayanandji believes that God revealed the Vedas to Agni, Vayu, and other Rishis but why should God favour them when they could not perform virtuous actions because they had no previous birth? And if by their virtues the Vedas were revealed to them what virtues are these and where are they described? This shows that the belief in re-birth is false and this belief in re-birth comes in the way of the proper understanding of the Koran by Dayanandji and hence he raises an unnecessary doubt on the Koran and thereby loses his self-respect.

Dayanandji says " Why do the Mussalmans not believe in the revealed books such as the Bible &c. as they do in the Koran? This

shows that Dayanandji does not know anything of the Islam Religion. Just as the Mussalmans believe the Koran to be the word of God they also believe the other books such as the Bible &c revealed to Isa to be the word of God. Just as they become infidels by disregarding the Koran they also become infidels by disregarding the Bible, Gospel &c. The Koran says "The followers of the Bible rejected a part of the book of Law." (S B 2; 78, 79, S. M. 5; 13 &c) And they began to worship other Gods and they began to consider Isu to be the son of God and did other things which I have treated in my book Ijharul Hakka which is in Gujrati. So God did a very good thing or rather he conferred a very great favour upon us by revealing the Koran. God says "We have also sent down, unto thee the book of the Koran with truth, confirming the Scripture which was revealed before it" (S. M. 5, 48) that is to say it deals with the changes that were necessary to be done in the former books.

Dayanandji says "Why did not God make one book like the Vedas? I am sorry to say that Dayanandji does not remember what he has already written on page 229 of the Satyarth Prakash, viz "In the beginning of the creation God revealed a Veda to the soul of each of the four

sages called Agni, Vayu, Aditya, and Angira." This shows that the Vedas are four in number and they were revealed to four different persons namely:-- one to Agni, another to Vayu, the third to Aditya, and the fourth to Angira. Dayanandji translates the first Mantra of A. 26 of Yajurveda thus:--I may obtain the Rig in the tongue, Yajur in the heart and Sama in the breath." This treats of the three Vedas and three different places are mentioned for obtaining them\* and moreover each Veda treats of a separate subject. In Rigveda we have an eulogy of the world or creation; in Yajur we have a description of sacrifices while Sama is a collection of songs. From Barahdaraua Upanishad Yajurveda it appears that the Rigveda was first revealed, then the Yajurveda and lastly the Samaveda; and some Hindus believe that the Atharvaveda is a summary of the

---

\* From this you ought not to understand that as the Hindus believe, there is only one Veda and that it was divided into four parts by Vyasa and that these four (Rig, Sama, Yajur &c.) are the names of the four parts into which the Vedas were thus divided. Before Vyasji was born these Vedas were known by different names and in support of this we have Manusmriti A. 1 Sloke 23 which clearly says. 'Rig. was revealed to Agni. Yajur to Vayu and Sama to Aditya.' G. M.

three Vedas. This shows that there is not one Veda but there are four different Vedas. Now in Dayanandji's words I may say "what was the necessity of revealing the Yajurveda, the Samaveda and the Atharveda when there was already the Rigveda? Was God unable to comprise everything in one book or had he forgotten to write something in the first book? Now because Dayanandji believes that there should be only one book revealed by God it is proved by his own words that the four Vedas are not the word of God.\* Oh followers of Dayanandji, do you now see what fruit you reap by the criticisms on the Islam religion?

The question raised by Dayanandji, viz:—"Should the end of the world be believed and not any other doctrine?" bespeaks his ignorance of the matter. That Ayat (verse) says that we should believe in the end of the world but it does not say whether any other doctrine should or should not be believed. So it is the height of folly to raise such a question 'should the end of the world

be believed &c.' because the belief in one thing does not signify want of belief in any other thing. If Dayanandji is very fond of raising questions he ought to have raised such a question:—"what was the motive in telling us to believe in 'the end of the world' leaving aside all other things? But the answer to this question is 'Those people who believe in the book &c.' This tells us to believe in everything worthy of belief but the motive for emphasizing the belief in 'the end of the world' is that the people who know that they are to receive future reward or punishment will try to perform virtuous actions only. They only try to escape from falling into the habit of doing vicious actions. Those who do not fear God do not take the trouble of doing virtuous actions nor do they try to escape from falling into the habit of performing vicious actions. What scope can be there for a doubt?

Dayanandji seems to have lost his senses when he criticises the sentence—"Those people are directed by their Lord."—Thus:—"Are the Mussalmans and the Christians only directed by the Lord &c.' He did not even think that the words 'उस लोग' (those people) stand for the persons above described and not for the Christians or for

---

\* I am strongly of opinion that Dayanandji had no faith in the Vedas also. I remember to have read such a thing written by him and his denial of the old commentaries on the Vedas supports my opinion. G. M.

all the Mussalmans. Even the sinful Mussalmans are not included among those people. What lawlessness or injustice is there if those who do not believe in the Koran are called infidels? On page 279 of the Satyarthha Prakash it is written 'He that slanders (or disbelieves in) the Vedas is an atheist.' Oh followers of Dayanandji is this not like a decree *ex parte*? How can it be possible that He who slanders the Vedas which have no strong foundation should be called an atheist? While he who disbelieves in the Koran which is the word of God should not be called so.

The question of the sealing of the hearts and the ears will be taken up along with the answer to the review No. 6.

6 There is a disease in their hearts and God hath increased their disease or infirmity. M. 1, S. 1, S. 2, A. 9.

Reviewer:—Hollo, God increased their disease without their fault! He never showed mercy to them! They must have felt much aggrieved. Is it not greater diabolism than that of Satan? It can not be the work of God to seal the hearts of some, to increase the disease of others; for, the increase of disease is caused by sins.

Answer:—Dayanandji, it seems,

has not carefully read the Koran. From A 2 to 5 the true believers are treated of and then upto A. 7 the atheists are described and then upto A. 20. the pretenders i. e. those who want to be regarded as true Mussalmans but really are at heart atheists are treated of and there also those 'in whose hearts there is a disease' are described. Now let us see for whom does the word 'ભેદ' in 'ભેદે દિલ' &c. (He sealed *their* hearts and ears) stand? The word stands for those 'who are unbelievers and to whom whether thou admonish or do not admonish them is all the same.' Now tell me, whether the sealing of their hearts and ears was without any cause or was due to their obstinacy or it was so because they turned out infidels? May God give him sense enough to understand this? As a result of his disobedience to God, Dayanandji's heart was sealed and so he was not able to understand such a simple matter. On page 402 of the Satyarthha Prakash he says 'The truth is that those persons who were, are and will be the enemies of the Vedas will certainly fall into the darkness of ignorance and instead of obtaining happiness suffer excruciating pain which however great will be insignificant before the monstrosity of their conduct.' Again on page

406 it is said "How greatly have they spread their ignorance so that there is no parallel to it in the world but themselves. It is certain that they have reaped the harvest of their disbelief in God and the Vedas." Again it is said in Yajur A 25 M. 23:—"Death is better than the misfortune of not obtaining the favour and the protection of God who is the diffuser of knowledge and other things." So the Koran deals with the same thing that Dayanandji and the Vedas treat of. The Koran itself at some other place gives the cause of the sealing of the hearts and ears: viz:—'It is not so but that thing has covered their hearts with a veil—which was the result of their own actions,' that is to say, the sealing of their hearts was due to their own actions.

Now I take up the question of the increase of their disease. I have said above that from A 7 to A. 20 the pretenders are described. These people called themselves Mussalmans in the presence of the Mussalmans but they used to slander the Islam religion before others. Such persons are treated of in these Ayats ( 7 to 20 ) and these people are said to have a disease in their hearts. Now listen, how God increased their disease. The Mahomedans were at first

very small in number and the doctrines of the Islam religion that were known to them were also not much. In such a state of things these scoundrels could not stand even against such a small number of men and through their infirmity they had to flatter anybody and everybody and so when the Islam religion was at its height and when the followers of the Islam religion grew in number their disease i. e. their infirmity greatly increased. Formerly they could not grasp the doctrines of the Islam religion although they were not much and had to undergo great hardships in obeying them but now when the doctrines increased gradually their infirmity—their disease—greatly increased. God speaks of these men. A good food is nutritive but if given to a sick person, it increases his illness. Same is the case with them. The Koran is a good food of the soul (that is to say it nourishes the soul) but on a diseased soul it produces quite the contrary effect.

A question can be raised on this that as said above their disease was increased by the increase of the doctrines of the Islam religion and by their fear of the Islam religion while the Koran says that God hath increased their

disease or infirmity. But the question may be answered thus:— Sometimes the subject of a verb is considered to be the cause itself and sometimes the man who is the cause of such a cause, in other words the immediate cause is sometimes made the subject of the verb and sometimes the ultimate cause (i. e. the cause of that immediate cause) is made the subject of the verb. As for example—sometimes rain is said to be the cause of a good harvest for we say 'this rain gave a good crop' and sometimes God who sends forth rain is said to be the cause of such a harvest for we say 'God gave a good crop.' So in the present case, when we say that the increase of the doctrines of the Islam religion and the fear of the Islam religion were the cause of the increase of their disease or infirmity we mean thereby that God hath increased their disease or infirmity. God says in Rig. A. 1, A. 3, V. 18, M. 2:— 'I do not favour the bad-conducted and the cruel persons.' Dayanandji may also say here 'Is it not greater diabolism than that of Satan?' The followers of Dayanandji ought to lament their lot in having as their leader (Guru) one who had not the power of apprehending such a simple thing.

7. Fear him, who has spread

the earth as a bed for you; and the heaven as a covering or ceiling.—M. 1, S. 1, S. 2, A. 21.

Reviewer:—Can the heaven be anybody's ceiling? It is an instance of ignorance. It is ridiculous to regard the heaven as the ceiling. If they believe any planet to be the heaven it is their own belief.

Answer:—In the present Ayat the Lord has made manifest his beneficence and has directed the men to the signs of his power in nature and the heaven and the earth are included in those signs. This world is like a house wherein all the necessities of life have been stored up, the earth serving the purpose of a bed and the heaven of a covering; and the sun, the moons, the stars &c. of lights and all the vegetables as well as all the trees are there for a man's use and the man is engaged there in managing his own business. All these things testify to the great skill and power of the creator. By His ridicule of such a clear thing Dayanandji makes a fool of himself. The heaven of the dark bluish colour, seems like a covering. Dayanandji is at a loss to know whether the heaven is a real thing or not, although it is proved by the blue reflection of the heaven in water or mirror that such a thing as the heaven does exist and is not merely the result

of our imagination. Dayanandji may be here following the opinion of the Europeans who do not believe in the existence of the heaven. He ought to have raised this doubt after having put for the clear evidence to prove that such a thing as the heaven does not exist. Had he done so he would have made a fool of himself for he says on page 59 of 'Upadesha Manjari,' 'The Lord first of all created the heaven, then from the heaven the wind, from the wind the fire, from fire water, from water the earth, from the earth corn, from the corn semen, and from the semen the man was produced.' The word 'आकाश' here stands for 'आसमान' or is sometimes made to mean 'अकाश' (both meaning the heaven). If it means 'empty space' what is there to be produced? In A. 3 of Vyas Muni's commentary on Yoga Shashtra of Patanjala Sutra 25 seven circular patches of ground are mentioned and they are named thus 1. भूर (Bhur) 2. भुवः (Bhuvar) 3. स्वः (Savar) 4. महः (Mahar) 5. जल (Jan) 6. तप (Tap) and 7. सत्य (Satya). Again in Manu A. 1 S. 12 we have "The revered Brahma remained within the egg for one year and then after meditating he divided the egg into two parts." The 'two parts' mean the earth and the heaven and the sky is not meant

here for it is treated of in Sloka 13. This shows that Dayanandji raises a doubt only with the purpose of increasing the number of doubts.

8 If he be in doubt concerning that revelation which we have sent down unto our servant (prophet), produce a chapter like unto it, and called upon your witnesses, besides God, if ye say truth. But if ye do it not, fear the fire, whose fuel is men and stones have been prepared for unbelievers.—M. 1, S. 1, S. 2, A. 22, 23.

Reviewer:—Is it difficult to produce a chapter like it? Did not Fezi make a Koran without a dot in the time of Akbar? What fire of hell is that? Shall this fire be not dreaded? Its fuel is all that is thrown into it. As it is written in the Koran that stones are prepared for unbelievers, so the puranas also say that a fearful hell is prepared for malekshas or non-sanscritarians. Now, tell me which of them should be believed? According to their own assertion they are to go to heaven; but according to the assertion of others, i. e. opponents, they are to go to hell. Hence their contention is all false; but the truth is that in all religions the righteous will get happiness and the wicked torment.



Answer:—Dayanandji has by raising such a doubt lost his self-respect. It was very easy for him to say "Is it difficult to produce a chapter like it? But if it was so why did he not put into practice what he has been saying. His boasting would have been alright had he made a chapter like the one in the Koran. When the enemies of the Islam religion like Dayanandji and all the enemies who flourished in the past could not deny the claim of Koran to be regarded as the book of faith and could not even make a small chapter like the one in the Koran, there can be no doubt as to the miraculous power of the Koran and as to its claim being regarded as true. \* The question of Dayanandji:—'Did not Fezi make a Koran without a dot in the time of Akbar?' proves that he is quite unacquainted with the Mahomedan books. In answer to the question I say that Moulvi Fezi did not make a Koran without a dot; but he only wrote a commentary on the Koran without using any dotted letter and this commentary was printed in the press of Naulkishvar Saheb of Lucknow and it can be had for Rs. 3. In the Sateya No. 6 of

this commentary Hazrat Fezi writes "The labour spent upon any scripture except the Koran is a wearisome and an unprofitable labour and consequently you should not take notice of anything except the Koran. Its peculiar qualities are innumerable, its glory is unlimited, it treats of many things and imparts excessive knowledge. It is as it were a guide to the Mahomedans and it is their chief support in all things." Again in the concluding portion of this Sateya he says 'All the inspired books are clearly understood by God, prophets and the learned persons only and by nobody else. May God be gracious to you for the service rendered by you to the Koran and may your rivals be put to shame and may God also be gracious to the King who honoured you, who caused your fame to spread abroad and who considered you as one of his favourites.' If his intention was to write another Koran itself he would not have used such a language as is found in the above quotation. He would have first of all raised a doubt on the Koran and then through pride he would have disregarded the Koran, saying that he is able not only to write a chapter of the Koran but also to write the whole of the Koran like the one already in existence.

\* This is explained at great length in my books—*Ijharul Hakka* (in Gujarati) and 'શીલકુશીની કસોટી,' G. M.

Everybody possessed of understanding is afraid of the fire which exists in the world because all men are aware of its existence. But it is the business of the Koran to make people afraid of the hell-fire because people know nothing about it. The fire on the earth is nothing when compared with the hell-fire; it produces its effect on the virtuous as well as the vicious persons while the hell-fire is meant for the vicious persons and for the unbelievers only. Consequently people were informed of the existence of such a fire so that they may try to escape from falling into it by performing virtuous actions. So from the above it will be understood that the question 'should this fire be not dreaded?' is out of place and it points out that Dayanandji is wanting in common sense. It is useless to take the authority of the Puranas when they cannot be placed on the same level as the Koran. Dayanandji, on the other hand, ought to have cared more for himself for, according to the Koran and the Puranas he is fit for hell only. In all religions the wicked persons do suffer much but how much more will he suffer who 'claims his own religion to be true and calls others false which contain millions of men'?

I give here my translation of

this Ayat so that any mistakes, which Dayanandji may have committed in his translation of this verse, may be clearly seen:—'If ye be in doubt concerning that revelation which we have sent down unto our servant, produce a chapter like unto it, and call upon your witnesses, besides God, if ye say truth. But if ye do it not, nor shall ever be able to do it, justly fear the fire whose fuel is men and stones, prepared for the unbelievers. (S. B. 2; 22, 23). Here of the two 'જો તમે કયું નથી' (if ye do it not) and 'કદી કરી શકવાના નથી' (nor shall ever be able to do it), the former lays down a condition while the latter informs us that no one will be able to produce a chapter like unto the Koran and no one upto the present day has been able to do it but Dayanandji wrote only the former and omitted the latter viz—'કદી કરી શકવાના નથી' (nor shall ever be able to do it). Again we have 'કાફેરો વાસ્તે અગ્નિ તૈયાર કરવામાં આવી છે' (the fire has been prepared for the unbelievers) but instead of this he writes 'કાફેરો વાસ્તે પથર કિયે ગયેહૈ' (stones have been prepared for the unbelievers). Again for fuel he writes only 'men' while really speaking both men and the stones are fuel. Good God! How can the man, who cannot translate correctly and cannot distinguish

between a correct and an incorrect translation, come forward to criticise and find fault with the Koran!

9:—And bear good tidings unto those who believe, and do good works, that they shall have gardens watered by rivers; so often as they eat the fruit thereof for sustenance they shall say, This is what we were formerly given; and there are for them holy wives always dwelling there.—M. 1. S. 1, S. 2, A. 24.

**Reviewer:**—Well, in what respect is this paradise of the Koran better than the world? For, the same objects that are in the world, are also in the heaven of the Musalmans; only that the dwellers of the paradise do not die, come and go as the people of the world, and like the women of the world, who never live here for ever, the holy wives of the paradise live for ever. Well, till the end of the world comes, how will they pass there nights? Yes, it is all right, if God is kind to them and they pass their time in his service. For this paradise of the Musalmans looks like the Go-loke or heaven and temples of the Gossains of Gokul or monks of Brindaban. For, women are held in great horror, but not men. In the same way, women are held in great esteem in the house of God. God's love for them is also great, but

not for the men; for, God has suffered the women to dwell there for ever, but not men. How can those women live for ever in paradise without the consent of God? If it be so, God may fall in love with the women.

**Answer:**—Dayanandji has followed the Christians in raising this doubt and has thus added to the instances of his great love for using abusive language. But no result can come out of such an idle talk. He seems to be quite unacquainted with the Koran for if it had been so, he would not have said, "In what respect is this paradise of the Koran better than the world?" or he must have done so intentionally with the sole object of deceiving the people. Read what the Koran says (in S. T. 9; 72) viz:—"God promiseth unto the true believers, both men and women, gardens through which rivers flow, wherein they shall remain for ever; and delicious dwellings in gardens of perpetual abode; but 'good-will from God shall be their most excellent reward;' that is to say, the 'good-will from God' is a better reward than even the above-mentioned gardens, rivers and delicious buildings; and this sentence shows that men will get not only the worldly pleasures (the pleasures of the body) but also they will enjoy the

pleasures of the soul; so it is said, 'shall be their excellent reward'. Again it is said 'some countenances, on that day, shall be bright, looking towards their Lord'.\* S. K. 75; 22, 23.

Again it is said 'no soul knoweth the complete satisfaction which is secretly prepared for them, as a reward for that which they have wrought.' (S. S. 32; 17). It is written in 'સહાની હદિસો' (Sahani Hadiso) that there is one thing which nobody has seen with his eyes, nor has anybody heard of it nor has ever dreamt of it.

No Arya can deny that the soul and the body together make up a man. Because the soul is found in the body of dogs &c. we assign to it the name of 'dogs' &c; and because it is found in the body of man we assign to it the name 'man'. But it is clear that we cannot assign the name 'man' only to the body of the man. Consequently both the body and the soul partake of the fruits\* of the righteous or vicious actions performed by the man. The soul occupies a higher rank than the body and so it gets the fruit befitting its dignity and because the

body is inferior to the soul it (body) gets the fruit that is fit for it. This is, I may say, a good distribution of Justice. Now the fruit which the body will get is 'eating and drinking' and this 'eating and drinking' resembles that of this world in appearance only but not in taste for, nothing in this world can be compared to it in taste as has been clearly said in 'હદિસો' (Hadiso). So we can say that the pleasures of the body, there, are superior to those of this world.

Now let us examine what the Satyarthha Prakasha has to say on this point. Dayanandji says on page 260 of the Satyarthha Prakasha that the soul is not absorbed in God in the state of salvation and further on the next page he speaks about the power of the saved soul thus:—  
 "Her power is chiefly of one kind. But to analyse it, she is endowed with 24 kinds of power, namely:—  
 1. **Strength**, 2. **Valour**, 3. **Attraction**, 4. **Impulse**, 5. **Motion**, 6. **fear**, 7. **Discrimination**, 8. **action**, 9. **enterprise**, 10. **recollection**, 11. **faith**, 12. **desire**, 13. **love**, 14. **hatred**, 15. **association**, 16. **separation**, 17. **formation**, 18. **destruction**, 19. **hearing**, 20. **touching**, 21. **seeing**, 22. **testing**, 23. **smelling** and 24. **knowledge**. It is on this account that she secures happiness and enjoys it in Salvation." Pay

\* To look towards the Lord and to have a sight of him is a very great reward. If any follower of Dayanandji doubts this he is referred to line 21 of page 212 of the Satyarthha Prakasha. G. M.

proper attention to the words printed in bold types and try to understand them. Again on page 261 of the same book it is written:— 'Also, Jaimini Acharya (professor) believes in the existence of the subtle body of a saved person like that of the will, of the senses, of the respiratory power and other qualities, he does not assert their non-existence.' It thus clearly appears from the admission of these powers by Dayanandji that the reward of gardens &c. are real and not imaginary; and that the soul after death retains its powers and desires; If these powers are destroyed how can she (the soul) enjoy pleasures in the state of Salvation? It thus follows that the thing possessing such a power must be admitted to exist. There must be a thing which would enjoy the pleasures of the eye as well as the ear and consequently there must be a thing which will possess the powers—of touching, tasting and smelling; and because there must be some accompaniments to the pleasures which these powers will enjoy, it follows that other things exist which are the causes of the pleasures of other powers. Therefore it is useless to deny the existence of the eatables and the drinkables. It appears that Dayanandji while raising this doubt seems to have forgotten that

he has somewhere written about these powers or that he has spoken about them anywhere. That man who believes in the annihilation of the soul after death and who does not believe in the existence of the subtle body of the saved person, would deny the existence of the gardens, women and the eatables there and he would consider the soul to be unsubstantial because according to his belief it has not got the powers to enjoy the pleasures and because the soul without the body is unable to perform such actions.

In Kolang Upanishada Rig-veda there is a long description given of the gardens, of the eating and drinking there, the Apsarasas, and of music also; we find the same also in Vanparva of Mahabharata and in Bhagvat A. 1, S. 10. But Dayanandji quotes authorities from those books which are in any way serviceable to him and he disregards others which are of no use to him. Look at his sense of justice.

10:—He taught Adam the names of all things, and then proposing them to the angels, said, Declare unto me the names of these things if ye say truth.....God said, O Adam, tell them their names. And when he had told them their names, God said, Did I not tell you that I know the

actions overt and covert. M. 1. S. 1, S. 2, A. 29, 31.

**Reviewer:**—Well, can it be the work of God to deceive the angels to add to his greatness? It is an act of arrogance, no learned person will admit its propriety, nor will anybody be so proud of it. Does God wish to establish his fame of omniscience on the performance of such an act? Verily such vanity may succeed if practised among savages, but never among the civilized.

**Answer:**—There is no sentence in this Ayat (verse) which shows that God has deceived the angels. Dayanandji would never have criticised this Ayat had he taken care to see that this Ayat is a continuation of the story of Adam which begins from the two Ayats preceding this. The purport of these Ayats is this, that God created Adam and informed the angels of his intention of placing a substitute on earth. The angels wanted to have a substitute from themselves only and thus they made an entreaty to God to appoint a substitute from themselves for that honour, they said, belonged to them only because they were in the habit of offering prayers to God and because they thought that the knowledge which they had, was sufficient for the Khalifship. But because they were wrong in think-

ing so, God said, "Verily I know that which ye know not" and what he knew was that Adam was to be the Khalif on earth and for that purpose Adam was taught the names as well as the description of all things. \* Then the Lord said unto the angels 'Declare unto me the names of these things if ye say truth' but because they could not do so they had to admit their unfitness. Here there is nothing on which a doubt can be raised but Dayanandji has raised this doubt with the sole object of increasing the number of doubts.

11:—When we said, unto the angels, worship Adam, they all worshipped him, except Satan, who refused, and was puffed up with pride; for he, too, was an unbeliever. M. 1, S. 1, S. 2, A. 32

**Reviewer:**—It proves God is not omniscient, that is, he does not know completely of the past, present and future. If he knew it, why should he have created Satan? Also, God has no influence; for, Satan did not obey his order, and God could do nothing of him.

---

\* If any follower of Dayanandji raises the question as to how the names were taught the answer to such a question is that they were taught in the way in which the Vedus were taught to Agni, Vayu, Aditya, and Angira to whom the Vedas were revealed. (Page 229 of Satyarthha Prakasha). G. M.

See Satan took God to task single-handed, so how can the Musalmans and their God prevail where there are millions of infidels. God at times increases the disease of some and misleads others. He may have probably learnt things from Satan and he from God; for, there can be no teacher of Satan except God.

**Answer:—**Oh reviewer, from what Ayat do you come to the conclusion that God is not omniscient, that is, he does not know completely of the past, present and future. We have in Koran (S. S. 34; 3):—‘It is he who knoweth the hidden secret: the weight of an ant, either in heaven or in earth, is not absent from him’; and in S. B. 2; 29 we have ‘he knoweth all things’ and besides these we have many others Ayats proving the same thing. Dayanandji has translated the Ayat in review No. 10 thus:—‘I know the secrets of heaven and earth and know the actions overt and covert’ but on page 221 of the Satyarthha Prakasha he writes ‘to say that God is the seer of three divisions of time is an act of folly.’ Thus it clearly appears that Dayanandji does not himself believe God to be omniscient, that is, knowing completely of the past, present and future. Although here roguery supplants justice there is nothing to be wondered at be-

cause he is always in the habit of intentionally speaking a falsehood or admitting a falsehood. Examine clearly what he says in support of his view on page 303 ‘If the doctrine of the identity of the soul and Brahman and the illusion of the world was really believed in by Sankaracharya, it was not good; but if assumed only to refute Jainism, it was somewhat good.’ Again on page 308 he says ‘It is probable that Sankaracharya and others might have adopted the doctrine to refute Jainism only; for many selfish men act against their conscience to prove their doctrine at different times and different places.’ Dayanandji thus calls, the acceptance by Sankaracharya, of the doctrine of the identity of the soul and Brahman only to refute Jainism, somewhat good although he knew that the Vedas do not allow such a doctrine. God knows whether Sankaracharya had accepted this doctrine with that very object in view but this much is certain that Dayanandji has here acted against his conscience in order to refute the doctrines of his opponents. What wonder is there if he thus quotes wrong authorities from the Vedas in order to gain his own object and to find fault with others. Many examples to prove such a conduct on his part have already been given and many will be given further on.

Although God knew that man will turn out a liar, an unbeliever and also that he will turn out treacherous He produced him, in the same way although He knew that Satan will turn out an unbeliever He created him; and for this reason only if He cannot be called omniscient then why did he create the Jains who persecuted the idolators? On page 433 of the Satyarth Prakash it is written "all the contention or controversy relating to idolatry has risen from Jainism which is the root of hypocrisy and externalism." Why should God have created Mahmud of Ghazni (may the peace of God be on him) who revolutionised all Northern India? Or why should he have created the authors of the Puranas which led the people astray by dealing with nothing but sheer nonsense? or why should he have produced the Mahomedan learned men who brought to light the true character of the Vedas.

It is foolish on the part of Dayanandji to say "Satan did not obey the order of God and He could do nothing of him." He himself says on page 219 of the Satyarth Prakash that the soul is free to do her duties and thus there is no harm if Satan did not obey (the Vedas) the order of God. It seems that he knows nothing about the Koran, otherwise, he would not

have said "God could do nothing of him" for it is written in the Koran "God said unto him (Satan), Get thee hence, despised and driven far away; verily whoever of them shall follow thee, I will surely fill hell with you all." S. A. 7:18 and further in S. S. 38:78 it is written "God said unto him Get thee hence therefore.....and my curse shall be upon thee until the day of judgment." But if Dayanandji means to say 'why should not God have killed him because of his (Satan's) disobedience' I beg leave to suggest to him that God does not punish anybody under his (Dayanandji's) instructions but He punishes the people out of his own free-will. Why does He not punish all the unbelievers at a time? why did He not destroy the Jains when they extirpated idol-worship.

If some one is at a loss to know why should God have created Satan when he had the power of leading the people astray he ought to see that God has described the bad influences of Satan in the Koran and has shown to the people the precautions to be taken against such bad influences of Satan, just as God has produced poison and has made the people aware of its influences and also has made them acquainted with its antidote. Satan cannot influence that man who is aware of the precautions against



his influence. It is said in the Koran (S. H. 15: 40):— “and I will seduce them all except such of them as shall be thy chosen servants”. and further in S. H. 15: 42 it is said “Verily as to my servants, thou shalt have no power over them: but over those only who shall be seduced and who shall follow thee.” It thus clearly appears that Satan can influence only those ‘who shall be seduced and who shall follow him’; the influence of Satan being like that of a wicked person. Satan will say on the last day “I had not any power over you to compel you but I called you only and ye answered me; wherefore accuse not me but accuse yourselves” (S. I. 14; 22). A man is chained to the devil because he withdraws from the admonition of the merciful as is said in S. L. 43; 36:—“whoever shall withdraw from the admonition of the merciful, we shall chain a devil unto him and he shall be his inseparable companion.” A man himself becomes a devil on account of bad influences and as a result he ridicules God, His prophet and the Koran but in the end he has to be ashamed of such a conduct on his part.

Was not Dayanandji ashamed to write just as an infidel would write:— ‘See Satan took God to task single-handed’ &c. Some say that there are at the present day millions of

Mahomedans, Christians, Buddhists, Jains and Jews who do not believe in the Vedas—the word of God—and who also believe the Vedas to be the source of idol-worship and so God must be powerless because He cannot make these people accept the authority of the Vedas. Has he lost his majesty? Is it possible that they being innumerable He does not like to quarrel with these millions of men and if he does so whom should he punish and whom not?

12:—We said, O Adam, dwell thou and thy wife in the garden, and eat of the fruit thereof plentifully wherever ye will; but approach not this tree, lest ye become of the number of transgressors. But Satan tempted and caused them to forfeit the happiness of paradise whereupon we said, Get ye down, there are enemies of one another among you. There shall be a dwelling place for you on earth and a provision for a season. And Adam learnt a few things from his Lord, and got down upon the earth. M. 1, S. 1, S. 2, A. 33-35.

Reviewer:—Now look at shortsightedness of God. At first he blessed them with an abode in heaven, and then a little after told them to get down from it. Had he known the future, why should he have given them a benediction? He appears to be powerless in

punishing the deceitful Satan? For whom did he create that tree? Was it for himself or for others? If for others, why did he forbid Adam? Therefore such things cannot be of God, nor of the book made by him. How many things did Adam learn from God? When Adam came to the earth, how did he come? Is that paradise on a mountain or in heaven? How did he descend therefrom? Did he come down flying like a bird, or like a stone falling upon the earth from above? It is evident from it that since Adam was created out of earth, there must be earth in their paradise. Also, all the angels and others that are there must be like him. For the division of the senses cannot take place without the physical body. Where there is an earthly body there must needs be death. If they die there, where do they go therefrom? If there is no death, there is no birth. When there is birth, there must needs be death. If it is so, what is written in the Koran, namely, the holy women always live in the paradise, will prove to be untrue. For they must die. Under such circumstances the persons going to the paradise must also die.\*

\* The words written in big types in the above are wrongly translated by Dayanandji. No Urdu translation can be to that effect. The real translation is this;—“And Adam learned words of prayer from his Lord and God turned unto him for he is

**Answer:—**I leave to my readers to judge how far Dayanandji is right. “Dwell thou and thy wife in the garden”—this is an order from God and not a benediction as Dayanandji believes it to be. God Says to Adam:—“But approach not this tree lest ye become of the number of transgressors” meaning thereby that they were to remain in the garden as long as they did not partake of the fruit of that tree. If they do so they become of the number of transgressors and as such they will not be allowed to stay in the garden. Adam and Eve enjoyed for a very long time in the garden but when they disobeyed God they were not allowed to stay in the garden. What is there in the above statement that proves the short-sightedness of God. The same thing has happened here in the case of Adam, as in the case of soul in respect of which Dayanandji says on page 219 of the Satyārtha Prakāśha, viz:—‘The soul is free to do her duties but subject to the laws of God.’ It thus appears that the soul incarnates as a king by the order of God and that King will enjoy happiness as long as God wishes.

easy to be reconciled and merciful.” Dayanandji does not, not only, know the Arabic but even he does not know the Urdu language and without knowing these languages he has come forward to criticise the Koran. G. M.

Now if that king performs such actions that as a result of such actions on his part he is born in the next birth as a lower animal such as a dog or a cat and because he is first born as a King and then he is born as a dog or a cat because of his actions, should God be called short-sighted? No, can never be called so. Dayanandji would then say that the birth of the King was given to him on condition that he would continue as a King as long as he performs the actions fit for a King. Now the present Ayat does not mean anything else. It is very strange that a clever man like Dayanandji does not understand such a simple thing. But he is right when he says on page 402 of the Satyarthha Prakash that those persons who were, are and will be the enemies of the Koran\* will certainly fall into the darkness of ignorance and instead of obtaining happiness suffer excruciating pain, which, however great, will be insignificant before the monstrosity of their conduct.

Now the question "for whom did he create that tree" is useless. The Koran does not say anything about it. It is possible that God had some other motive in creating this tree. There are many trees in this

world which are not used for eating and we do not know with what motive they have been created. It may be that the tree was created in order to be eaten by some body who goes to the paradise after doing virtuous deeds or it may have been meant for some special man who was to be born in the future or for some person meant by God. Therefore when it was not meant for other persons than those mentioned above, it is foolish on the part of Dayanandji to say "God may have created it for himself." The statement "How he appears to be powerless in punishing the deceitful Satan" is refuted already in the answer to review No. II.

Again in answer to his statement 'How many things did Adam learn from God?' it is enough for me to say that Dayanandji ought to join a Madressa and learn there the translation of the Koran. It was a prayer—which Adam learnt from God and of which this Ayat speaks—by reciting which he was pardoned and it occurs in S. A. A; 23 and also other prayers were taught to Adam.

The abode of the freed souls in the state of Salvation is the paradise that is spoken of here. The question, 'How did he come?', therefore, is useless. God brought him there under his own protection and the Koran does not say

\*The Satyarthha Prakasha has the word 'वेद' (Vedas) instead of the word 'कुरान' (Koran).  
G. M.

whether he was brought there by the angles or in some other way. An unbeliever may raise such a question but for him who believes God to be omnipotent to raise such a question is extremely disgraceful. It is not difficult to God, because he is omnipotent to raise anybody or to lower anyone.

Dayanandji has raised the question 'How can a man, made out of earth, continue to live in the paradise for ever' but he has not brought forward any arguments to prove the contrary i. e. a man cannot continue to live in the paradise for ever. There is nothing like death in the next world as is the case in this world. Dayanandji has not even read, it seems, what is written in Manu. A. 1 sloka 83, that the people of the Satya Yuga (the golden age) enjoyed the long age of 400 years. The cause of this is said to be the absence of sinful actions on the part of the people. Where there is no sin (S. V. 56; 25) there is no death. Again some animals made out of earth are one year old and some are 10-20 years old and the tortoise and the serpent and such other animals enjoy a very long life. This fact is not unknown to those who know everything about these animals. Again some plants are some months old and some are 10-20 years old,

while certain trees such as the palm-trees &c. are hundreds of years old. There is a tree in Scotland whose stem is 90 feet broad and when compared with other trees of the same species it was proved to be 5000 years old. In California there is a fir (sanobar) tree whose height is 300 feet and whose trunk is 30 feet broad and it is proved to be 6000 years old. In one of the Islands of Okyanyus Islantikan Canaria (ओक्यानुस छसलान्तीकन ईनेरीया) there is such a tree that ten persons together cannot clasp it and this tree is in the same state as it was when the Island was discovered 400 years ago. By comparing it with other small trees of the same kind it is found that it grows in size very slowly and that it is many years old. In the treasury of certain kings there are certain jewels which are thousands of years old, and although they are made out of earth, no change is found in them, that is to say, they are always found in the same condition as before. All these facts prove that a perpetual residence in paradise is not a madman's talk; for God has so ordained that the things which are to exist for a very long period in this world have more things which care for them than those things that have only a temporary exist-

tence in this world have. Such things, therefore, if found with persons staying in paradise and if duly supplied are never destroyed. Dayanandji in Ratan-mala No. 29 has given the following meaning of the word 'મુક્તિ' (absolution):—'મુક્તિ' or the final beatitude is to live happily in the all-pervading God after achieving emancipation from all sufferings of births and deaths. On page 132 of the second edition (Gujarati) of the Satyarth Prakasha and on page 180 of the third edition of the same book he says that this 'મુક્તિ' is perpetual, ('મુક્તિ' means final beatitude). And in this state of 'મુક્તિ' or salvation (page 239) there is exemption from further migration, that is to say, there is no return to the material world and (on page 227 of the edition of the Satyarth Prakasha) Dayanandji believes in the existence of the subtle body of the saved person. This clearly shows that Dayanandji believes that the soul is eternally saved and consequently the body of the saved person is also eternal and thus his doubt "when there is birth, there must needs be death" is solved because the subtle body of the saved person is, according to Dayanandji's own belief, eternal. Although he held this view I do not understand what was his

motive in criticising this part of the Koran. The fact may be this that he must have forgotten what he had already written or that he may have done so in order to deceive the people and win the favour of his followers.

13:—Dread the day wherein one soul shall not depend upon another, neither shall any intercession be accepted of them, nor shall any compensation be received, neither they shall be helped.—M. 1, S. 1, S. 2, A. 46.

**Reviewer:**—Shall we not dread the present day? In doing evil, we should dread all days. If no intercession be accepted, will God give an abode in the paradise on the Prophet's evidence or recommendation? How can this be true? Is God the helper of the dwellers of the paradise, and not of those of the hell. If it be so, God is unjust.

**Answer:**—To dread the day of judgment when people shall have to experience the fruit of the virtuous or vicious actions they may have performed, when if anyone promises to improve his conduct in future or offers repentance for the bad conduct on his part, he will not be allowed to do so; and when no one will be allowed to help or intercede on behalf of some other man. When the performance of virtuous actions and

the non-performance of vicious actions follow the dread of this day of judgment does it (that dread) not include the dread of the present day? The Koran tells the people, from the moment it was revealed, to dread the future day of judgment. How can you raise a doubt on the Koran when it says the same thing as you say. You have in your translation 'ઉસ દિનસે ડરો' ('તે દિવસથી ડરો' meaning 'dread that day') and if instead of 'ઉસ દિનસે ડરો' (dread that day) we have 'ઉસ દિનમે ડરો' ('તે દિવસમાં ડરો') meaning 'dread in that day' you can raise a doubt on it. But 'સે' means in Gujarati 'થી' and 'મે' means 'માં'. Dayanandji, it seems from the doubt he has raised, does not know the difference between these case-terminations. This is rather very strange. His Gnru Virjanandji Maharaj of Mathura who was also called 'Dandji' had told Dayanandji to study grammar for one year more but he did not take care to do so and hence it is that he does not understand the difference between the case-terminations.

Of course the intercession of the Prophets, preachers and those who after reading the Koran, act up to the doctrines of the Koran, will be accepted and this statement, in no way, contradicts what is said in the present Ayat. If you

refer to the context you will find that the Ayat No: 46, which you have here criticised, is addressed to the children of Israel who did not obey the prophets, who knew very well how to persecute the prophets and who actually persecuted the prophets and who spoke of Hajrat Ojer (may the peace of God be on him) as the son of God; it is not in contradiction to the present Ayat if no intercession is accepted on behalf of such people and if it is accepted on behalf of those who believe in the oneness of God and who put confidence in the prophets. The Koran says (S. A. 21; 28):—'They shall not intercede for any except for whom it shall please him' and (S. T. 20; 109) 'on that day the intercession of none shall be of advantage unto another except the intercession of him to whom the merciful shall grant permission and who shall be acceptable unto him in what he saith.' That is to say, they shall not be allowed to intercede on behalf of the unbelievers i. e. those who believe in the duality of God. The Lord does not accept the intercession of anybody in the way in which courtiers intercede on behalf of or recommend anybody to a king, but He will accept the intercession of only those persons to whom He has granted permission to do

so. In S. B. 2; 255 we have 'what man is there who has so much audacity as to intercede on behalf of anybody without the Lord's permission.' So it appears from the above quotations from the Koran that only the true believers will be allowed to have somebody to intercede for them and the intercession on behalf of anybody without God's permission leads those people who intercede in this way only to hell. There is no contradiction here. Then why should Dayanandji have come forward to criticise the Koran when he had not the power of understanding such a simple thing?

God cannot be said to be unjust if He is the helper of the dwellers of the paradise and not of those of the hell because both receive the fruit of their actions—the dwellers of the paradise receiving the fruit of their virtuous actions and those of hell of their vicious actions. But I am sorry to say that, although such is the state of things, Dayanandji persists in saying "If it be so, God is unjust." On account of his evil feeling against the Koran and the Islam religion he does not remember what he has already written on page 215 of the Satyarthha Prakasha, viz:— "God helps the man who works in the holy cause." Again

we have in Rig. A. 1; A. 3, V. 18, M. 2:—"My favour is upon those who are righteous and who perform virtuous actions and not upon those who oppress and persecute the people; I never show favour to the unbelievers." It would have been better if God had consulted Dayanandji when he revealed the Vedas.

14:—We gave Moses the book of Law; and power to work miracles. We said unto them who transgressed on the Sabbath day, be ye changed into apes and we made them an example unto those who were contemporary with them and unto those who came after them, and a warning to the pious.—M. 1, S. 1, S. 2, A. 50-61.

**Reviewer:—**If God gave the book of the law to Moses, the need of the Koran is done away with. As stated in the Bible and the Koran that God gave Moses the power of working miracles, it is not proper to believe it; for had it been a fact, it would have been possible of occurrence at present. As it is not in the present, it was not in the past. It must have been a fraud then as the selfish now-a-days set up themselves for learned people among the ignorant. For, God and his servants still exist, why does he not give any of them the power of working wonders? They cannot bring any sign now.

What was the need of the Koran, when the book of the law was given to Moses? If the direction for the distinction between good and evil be the same everywhere, then making separate books of the same is open to the charge of tautology and repetition. Did God forget to write in Moses' book what he wrote in the Koran? If God condemned the Sabbath breakers to turn damnable monkeys to strike fear, it was a falsehood or a trick. Whoever does such things cannot be God and whatever contains such things cannot be the book made by God.

**Answer:—**I have in the answer to review No. 5 dealt with the question 'why was the Koran revealed when there were other books already in existence.' I, therefore, now take up the question of the miracles. Dayanandji clings very much to the wrong notion that no modification in the way in which the world is carried on is ever possible and hence it is that he says that it is not proper to believe in miracles. In this world many wonderful things are produced which have been never heard of before and this fact is not unknown to those who read the news-papers and also to those who visit various museums. But according to Dayanandji all these things should be disbelieved.

In answer to the question raised about the miracles I quote the work which he regards as an authority. In S. 1 P. 4 of Patanjala Shastra it is said 'The Yogis get 8 kinds of siddhis or fruits of their ascetic exercises, namely:— 1 अलुप्त्य or the power of becoming as small as an atom, 2 बृद्धि or the power of increasing size at will, 3 गति or the power of becoming heavy at will, 4 हल्लि or the power of becoming light at will, 5 प्राप्ति or the power of obtaining everything at will, 6 प्रवृत्ति or the power of willing and forthwith having, 7 वशित्व or the power of lordship and 8 वशित्व or the power of subjecting or fascinating at will. When the Yogis can have so many powers why can the prophets not have the power of working miracles? Again in Manu A. 12 Sloka 50 we have:—The possessors of the best degree of the good nature, owing to the presence of the satwa [good] nature in them are, Brahma having four mouths, Maricha and others, Dharma and the dieties presiding over the two qualities महत् and अव्यक्त [qualities of being great and indistinct] which are spoken of by the San-khyas. It is very strange that the man, who believes in such a state of the soul, does not believe in the working of miracles. He him-



self says on page 276 of the Satyarth Prakashā:—The possessors of the third or the best degree of the good nature are born as the surs of the Vedas—Brahma, the Masters of the order and laws of nature and architects of various kinds of conveyances and balloons, Vishvasrija or Mechanics, divines, geniuses, occultists and masters of nature”; and Manu A. 12 Sloka 50 is to the same effect. Can the man who says such a thing deny the working of miracles? Practice of Yoga, Spiritualism, Mesmerism, eight kinds of Siddhi and other lores all speak in favour of the working of miracles.

He raises the following doubt in the case of miracles:—“For had it been a fact, it would have been possible of occurrence at present.” Look at the way in which he argues the question. A question may be asked to him viz:—How is it that human beings are at present created in infancy and not in youth although you believe (page 249 of the Satyarth Prakashā) that in the beginning of creation God created human beings in youth? Dayanandji has written an answer to this question on the same page in the following way:—That it was then necessary to create human beings in youth but such is not the case now. So in the same

why, I may say that the miracles were required by the prophets to make their case more strong i.e. to make the message, which was entrusted to them, easily acceptable by the people but there being no prophets at present there are no miracles also. Before raising this doubt Dayanandji ought to have seen what person had the power of working miracles. Many persons, moreover, have witnessed such miracles worked by many preachers; and if Dayanandji has not seen them how can he deny them? The Mahomedans believe that many Yogis or those who perform penances have such a power of working wonders and many Hindus have actually witnessed such miracles performed by them. This fact is also not unknown to a Spiritualist.

Dayanandji is very fond of alluding to one and the same thing for he says, although he has said the samething in the beginning, ‘what was the need of the Koran when the book of the law was given to Moses?’ It would be better for me to answer Dayanandji in his own words, namely:—(Rigvedadi Bhashya Bhumika page 8). Is God possessed of infinite knowledge or not? If yes, of what use can that knowledge be? If you say it is for his own use, does not God show any favours?

If you say that he does, what of that? Now knowledge is useful in two ways, namely:—(1) useful to oneself and (2) useful to others when imparted to them. If God does not preach to the people, only the first object of knowledge is fulfilled (the first object means the use of knowledge to oneself) and the second (its use to others) is set aside. But God fulfilled this second object of knowledge by revealing the Koran \* to the people. God is very merciful for had He not done so, people would have remained in total darkness of ignorance and would not have obtained final beatitude, being not fortunate enough in having, the four grand objects of human affections and faculties (ધર્મ, આર્થ, ક્ષમ and મોક્ષ) fulfilled. Now if the Koran was not revealed, who would have preached the truth to the people of Arabia who were wild, cruel and who were bent on believing in the duality of God? The Vedas could not produce any effect there and although they were revealed two thousand millions of years ago (according to your own belief) no country except India has got persons who accept their authority. According to your belief the Vedas were first reveal-

ed in Tibet but no trace of the Vedas is at present found there. Many changes have also been made in the Bible, the examples of which I have given in my book 'જોડણી કે', and many Christian clergymen had to admit this fact. In the Vanparva and the Shantiparva of the Mahabharata and in Yogavashishta it is stated that many changes have from time to time been made in the Vedas. It is written in the Urdu edition of the Satyarth Prakasha printed in Samvat 1954 † :—Such a statement found in our writings has been introduced by our adversaries. The Christians instead of believing in one God began to believe in the three Gods and the followers of the Vedas began to do the same ‡ (instead of believing in the existence of the only true thing) and so it was necessary that a book which describes the oneness of God and shows the right way should be revealed so that no one may have any excuses

\* In the original book we have the word 'એ' instead of 'કુરઆન'. (Vedas instead of Koran.) G. M.

† With great grief I have to say that on page 271 of the Gujarati Satyarth Prakasha printed in Samvat 1961 these lines as well as other four lines after the 23rd line on that page are struck off. Oh, followers of Dayanandji, you ought to be ashamed of such a conduct on your part. G. M.

‡ (Page 276 of the Satyarth Prakasha) 'God, soul and the cause of the world (matter) are unbeginning.' G. M.

to make. "Lest ye should say; The Scriptures were only sent down unto two people before us; and we neglected to peruse them with attention; or lest ye should say, If a book of divine revelations had been sent down unto us, we would surely have been better directed than they" S. A. 6; 157, 158.

It is true that they were turned into damnable monkeys. When they began to disobey the commandments of God and began to compete with the prophets, (the fish) the cause of their impiety began to rot, by which their stomach was spoiled and they were consequently attacked with leprosy and suddenly it came out of their skins and their skin became like that of a monkey. They became somewhat hump-backed, the colour of their face became dark, their former hair fell off and their former appearance was also greatly changed because of the leprosy with which they were attacked.

Dayanandji's statement:—"If God condemned the Sabbath-breakers to turn damnable monkeys to strike fear, it was a falsehood," causes me only to laugh at its absurdity. He does not even understand what he himself has translated. The purport of 'we made them an example unto those who were contemporary with

them and unto those who came after them', is this that they were changed into apes so that this action of God may strike terror into the hearts of those who were contemporary with them and the people who came after them, so that they may not perform such actions as those performed by persons who were turned into apes. He did not even take care to see that an information may be true or false but an order cannot be so and in the present case we have an order, for the Koran says 'be ye changed into apes' which sentence does not signify any fear, for in order to strike fear in the hearts of the people the Koran would have said 'ye shall be changed into apes.' Dayanandji does not, I think, understand this because of his weakness in grammar.

15:—So § God raiseth the dead to life, and sheweth you his signs, that peradventure ye may

§ That is, in the way in which the dead body was raised to life with the touch of the sacrificed cow. Dayanandji used to assert emphatically that the Koran does not speak about the sacrifice or the murder of a cow and hence it is that he has not spoken about the miraculous effect of the sacrifice of the cow. Instead of dealing with the whole Ayat he has, therefore, criticized a part of it, leaving aside that portion which deals with sacrifice of the cow. G. M.

understand. M. 1, S. 1; S. 2, V. 57.

**Reviewer:**—If God raised the dead to life then, why does he not do so now? Will they lie in graves till the night of the end of the world? Now-a-days they are committed to sessions, so to say. Are the signs of God so many only? Are not the earth, sun, moon and others the miracles of God? Is the variety of design visible in the objects of the world less than a sign from God?

**Answer:**—Dayanandji has wrongly translated this Ayat. The correct translation is this:—‘So God will raise the dead to life’ which means that just as God raised that body to life (which you saw with your own eyes), He will raise the dead to life. Thus without properly understanding this Ayat he raises this question:—‘If God raised the dead to life then, why does he not do so now?’ and with so much lack of the power of understanding he has come forward to criticize the Koran. The mere question ‘why does he not do so now?’ will not suffice: he ought to bring forward solid arguments to prove that God is unable to raise a dead body to life. What answer can Dayanandji give if he is asked ‘why are not the human beings, now-a-days, created in youth when according to your belief (Satyarth Prakasha

pages. 229 and 249) Agni, Vayu, Aditya and Angira were created in youth?’ Dayanandji seems to believe in everything which he actually sees with his own eyes and therefore he is not disposed to believe without actually seeing that God raises the dead to life? Oh Dayanandji, how can the fact (which is described in the present Ayat) that a dead body was raised to life by God be false when it was witnessed by many men and when it is regarded as true even by the Jews, Christians and Mahomedans. At present there is in the Lucknow Museum, a carcass of a goat which has one eye instead of two and that too on the fore-head. In the Tata gardens at Naosari there is a goat which has got three feet from its very birth. In Arabia there is a species of cocks which lays an egg when old. At some places in Surat and Rander the female Nuri bird is reported to have laid eggs without any sexual intercourse with the male one. All these are actual facts but Dayanandji would not think them to be so because he has not actually seen them with his own eyes. He writes on page 339 of the Satyarth Prakasha:—‘As a matter of course the union of female ova and male sperms produces human beings but they cannot produce animals,

birds, serpents, trees and the like monstrocities against the law of God's nature.' This shows that Dayanandji does not believe that the union of female ova and male sperms can ever produce a serpent as if he knows all the laws of nature, being consulted by God when these laws were framed. I quote here the following examples to prove that Dayanandji is wrong. In Kathor situated in the Naosari Taluka in the Baroda State, a female Chhipa (cloth-painter) was delivered of a child and a serpent together about 50 years ago and also in Rangoon a bird was born of a female of a Sunni Hora and many persons who had witnessed this fact are to-day alive in Kathor and Rangoon. Such monstrocities are even often reported in news-papers with the name of the place where they have occurred. Dayanandji, on page 84 of the Satyarthha Prakasha and at other places, speaks of God as being omnipotent but he is not able to grasp the exact meaning of the word 'omnipotent' and hence his blunders. If God is gracious I shall make this point clear in the preface to this book.

In answer to Dayanandji's statement, 'now-a-days they are committed to sessions, so to say,' I may say that such is not the case. Some sinful persons are

reported to have, during their life-time, received punishment for the vicious deeds performed by them; as for example the fact which I have mentioned in review No. 14 that the children of Israel were transformed into apes for their evil deeds. You will be astonished to find in S. H. 11; 50-95 that the people of Hud, the people of Saleh, the people of Lot and the people of Shoaib received the fruit of their virtuous actions even after their death. In S. Y. 36; 21-27 an account is given of a certain man named Habib and it is said of him in A. 26-27, "Enter thou into paradise; and he said, Oh, that my people knew how the merciful hath been unto me! for he hath highly honoured me.' It is said of the people of Pharaoh in S. M. 40; 46 that they shall be exposed to the fire of hell morning and evening. People will have to present themselves, before God on the day of judgment, in the same state in which they were in this world of mortals. Dayanandji himself believes in the 'last day' and so he has no reason to raise a doubt here. He may be working under this idea that it is against the principles of justice that men should, after so much delay, receive the fruits of the righteous or vicious actions which they may

have performed. I have already answered this point, still I may answer him in his own words in the following way:—If you call this delay to be against the principles of justice then the interval between death and re-birth should also be called so. It is said in Manu A. 1 Sloka 83 that a man's age is of a period of 400 years. Now if a man, 400 years old, performs a righteous or a vicious act when he is 20 years old, he will receive the fruit of his actions after a period of 380 years; and if after this period is over he is not fit to be re-born, this period will be doubled and if this delay cannot be said to be against the principles of justice, how can you call the delay upto the end of the world to be so? As Dayanandji would have it, giving by one hand must be at once followed by receiving by the other or in other words a good or a bad act must be immediately followed by its good or bad fruit.

I cannot understand what made him use the word 'ଏତ-ନିଶ' (so many) in the statement 'are the signs of God so many only' when in this Ayat or in any Ayat preceding or following it there is no calculation made of these signs. The word 'ନିଶାନିଶାନ' (signs) is in the plural number and hence it includes each and every sign of

God. The created objects such as the sun, the moon &c. are the signs of God and the Lord says in S. N. 16; 12:—'And He hath subjected the night and the day to your service; and the sun and the moon and the stars which are compelled to serve by his command. Varily herein are signs unto people of undersanding.' He further says in S. R. 30; 22:—'And of his signs are also the creation of the heavens and the earth, and the variety of your languages and of your complexions: verily herein are signs unto men of understanding.' Further He says in S. Z. 51; 20-21:—'There are signs of the divine power and goodness in the earth, unto men of sound understanding; and also in your ownelves: will ye not therefore consider?' Thus although many Ayats speak of the same thing Dayanandji says 'Are not the earth, the sun, the moon and others, the miracles of God?' This shows that he is wanting in common sense.' The truth is this that those persons who were, are and will be the enemies of the Koran, will certainly fall into the darkness of ignorance and instead of obtaining happiness suffer excruciating pain which however great will be insignificant before the monstrosity of their conduct' (Satyarth Prakash page 402.)

16:—They (who believe and do good works) shall be the companions of paradise, they shall continue therein for ever:—M. 1, S. 1, S. 2, V. 75.

**Reviewer:—**No soul has power to do infinite good or evil. There it cannot always dwell in heaven or hell. If God permitted so, he would be unjust and ignorant. If all be judged in the night of the world's end, their good and evil works should be equal. As actions are not infinite, how can their consequences be infinite? As it is said that the world has been seven or eight thousand years old, was God idle before that time? He will be idle after the end of the world. All such assertions are like the prattlings of a child. For God's works endure for ever. He judges all according to their good or evil works. Hence this teaching of the Koran is not right.

**Answer:—**Dayanandji's statement that no soul has power to do infinite good or evil is groundless. To dwell always in heaven or hell, which Dayanandji does not admit, is the result of one's belief or disbelief in God. He, who disbelieves and is impressed with the idea of the duality of God, always dwells in hell while he who believes in the oneness of God always dwells in paradise; for the belief is such a thing that it will continue to remain permanently with the man who holds

that belief unless he changes it, and so the fruit of that belief must also be permanent. The people of all religions and especially those who believe in the doctrine of 'Karma' (the doctrine of the people receiving, in the next birth, the fruit of their actions, good or bad) are all unanimous on the point. Dayanandji also in Ratanmala No. 29 and on page 132 of the second edition and on page 130 of the Satyarth Prakasha declares that the Salvation (मुक्ति) is permanent. Dayanandji in Ratanmala No. 29 gives the same meaning of 'मुक्ति' (Salvation) as is given by Shri Krishna in the Gita for He says that soul becomes free from future re-births by performing actions necessary for such a freedom from re-births. By raising a doubt here Dayanandji makes a fool of himself. Chhando P. 8 Kh. 15 and Vedanta A. 4, P. 4, S. 22 also go against Dayanandji.

What proof is there to show that people enjoy happiness or suffer misery for as much time as is spent in doing the actions for which they enjoy happiness or suffer misery? Let us see what Dayanandji has to say, not to speak of Indian Penal Code and other books, on the subject of bribery. On page 191 of the Satyarth Prakasha he quotes the following Sloka Manu A. 7 Sloka 124:—'If a Government Servant

takes bribe from plaintiffs and defendants to do injustice and partiality and defeats the end of law, the king should confiscate all his property, give him condign punishment and expel him to such a country as never to come back from.' So, as said above, bribery is punished with banishment and as the man who takes bribes punished for as much time as the offence is punishable with or for more? He says on page 263 of the Satyarth Prakash:—'The saved souls having obtained salvation enjoy happiness for a period of 'Mahakalpa', the time of this æon of Mahakalpa being calculated thus:—43,20,000 make one cycle of four ages, called the 'Chatur Yuga' in Sanskrit. Then 2000 such quadruple ages or cycles make one day-and-night ahoratra; 30 such days make one month, 12 such months make one year, 100 such years make one Mahakalpa or Pranta Kala or æon. Now count the number of years arithmetically.' In this way the duration of the enjoyment of happiness in Salvation will be millions of years and is it possible that a man should live for so many years? Had Dayanandji any sense of shame he would not have raised such a nonsensical doubt and would not have laid bare his want of common-sense.

Dayanandji's statement that the

world is seven or eight thousand years old is wrong and bespeaks his ignorance because the Koran as well as Sahi Hadis does not speak of the world being 7 or 8 thousand years old. On page 22 of the Rigvedadi Bhashya Bhumika he says, (but he has not given any proof in support of what he says there) that upto Samvat 1932 a period of 1972948976 years has passed since the creation of the world and the Vedas. He has come forward to raise a doubt here on the strength of such a wrong and groundless calculation. Such a calculation is also found in the books of the Parsis. In 'नामस्ये शतै अक्षराम्' of their book, the 'Dasatir' we have 'First of all I selected Abad and then after him I sent 13 other prophets one by one and these 14 prophets improved the condition of the world and the people consequently enjoyed happiness. Kings and khalifas came after them and these kings and khalifas managed the world very ably. The King, Abad Arad, left his kingship and devoted himself to the service of God after the enjoyment of the kingship for one hundred 'Zad' years i. e. 3000,000,000,000,000,000,000,000, years which we get by the following calculation:—1000 years make one 'Farad'; 1000 'Farads' make one 'Varad'; 1000 'Varads' make one 'Marad'; 1000 'Marads' make



one 'Jad'; 3000 'Jads' make one 'Vad' and 1000 'Vads' make one 'Zad'. So Abad Arad left his kingship after such 100 'Zad' years; and if we calculate from the beginning of the 'શનૈ અક્ષમ' the number will be still increased; and the number of years after this can be obtained by referring to No. 3 K. 4 of 'નમસ્તે શતશાષ્ટ કલ્પયુગ' of the book, 'Dasatir', viz:—'After Ronak and Jyanna the sons of O Shai Kalyoo Jai Alad were dead after reigning for one 'Aspar' years people became vicious and Jai Alad was born of them'. On page 60 of the commentary on 'Dasatir' the meaning of 'અસપાર' is given to be one hundred crores of years and consequently we must add this period to the calculation we have already made so as to come up to the time of Jai Alad. The number will be still increased if we make other calculations. When compared with this calculation the calculation of the Vedas is very insignificant; and it is not right to say that this calculation of the Parsis is not right while that of the Vedas is right. Neither the Hindus nor the Parsis have arrived at their calculation in a methodical way. It is the Christians and the Jews who say that the world is 7000 years old and in support of this they say that a methodical calculation is resorted to by them and they

quote the Bible as their authority. On page 22 of the Rigvedadi Bhashya Bhumika Dayanandji says 'a period of one thousand nine hundred seventy-two millions nine hundred forty-eight thousand nine hundred and seventy-six (1972948976) years has elapsed since the creation of the world and the Vedas'. This may be found in the Gujarati Bhumika printed in 1961 at Bombay and not in the original Urdu work for we have, on page 23 of that edition, the following period instead of the one quoted above:—'a period of one thousand nine hundred sixty millions eight hundred fifty-two thousand nine hundred and seventy-six (1960852976) years.' ¶ I cannot understand why there should be any such difference of millions of years in the two editions of the same book. It was only by a stretch of his imagination that he has got this calculation.

¶ The cause is this:—Dayanandji has shown the period with respect to the world to be 4320000000 years. The period after the creation of the world and the Vedas is of 1960852976 years as has been stated by him and the remaining years of the world are 2333227024 years and thus on the whole we have 4294080000 years—which total falls short of the above calculation by 25920000 years and thus to correct this mistake on the part of Dayanandji his followers have substituted in the Gujarati edition of the Bhumika 1972948976 years for 1960852976 years. Well done, oh, you followers of Dayanandji! G. M.

Dayanandji is wrong in putting the same period for both the world and the Vedas. Dayanandji writes on page 260 of the edition, of 1875, of the Satyarthha Prakash, that Indra learnt the Sanskrit language from Brihaspati who learnt it from Angira and this Angira learnt it from Manu who learnt it from Vishat and this Vishat learnt it from Brahma. So Angira learnt Sanskrit from the disciple of the disciple of Brahma. So because Angira was born in the beginning of the creation, was the Veda revealed to a man unacquainted with the Sanskrit language? Again in Mandok Upanishad it is written that Brahma taught the Vedas or the knowledge of the supreme spirit to his eldest son Atharva, who taught it to Angira. This proves that the Veda was not revealed to Angira in the beginning of the creation. Again Dayanandji writes on page 77 of the Rigvedadi Bhashya Bhumika:—‘Always practice religion (i. e. follow the right path). Follow the foot-steps of the learned men of old (i. e. those who had the knowledge of the Vedas \*) who performed righte-

ous deeds and thus followed the right path’ &c. R. A. 8 A. 8 V. 49 M. 2. This clearly shows that the Vedas do not exist from the beginning of the creation; because the Vedas have been revealed only once and it is stated therein that people should learn a lesson from the people who existed before them and should imitate them in their actions. Again on page 26 of the translation of the Bhumika printed at Ajmere we have a Sloka (Yaju A. 19 M. 47) \* which runs thus:—‘We know of two kinds of births in this world—one is the birth as men and the other is the birth as lower animals, birds, insects, trees &c. This difference in birth is the result of the righteous or vicious actions which men perform.’ This proves that the Vedas are not unbeginning or to speak more clearly the Vedas did not exist from the beginning of the creation but they existed at a time when the fact above-mentioned was actually experienced and when there were some men to report and some to hear that report. Now a question may be raised with respect to this Mantra, viz:—‘who was the hearer?’ and if God be the hearer from whom did he hear it? and if man

\* The words written in brackets are not found in the Urdu edition of the Bhumika; they have been inserted by the publishers of the Gujarati edition of the same book. G. M.

\* This Mantra does not exist in the Gujarati translation of Bhumika printed in Bombay. G. M.

be the hearer, it is alright, but how can this prove the Vedas to be an inspiration from God?

Dayanandji has not, while making the assertion 'was God idle before that time?', taken the trouble of seeing what he has already written and what his own religion has dictated. We do assert that God produced all things and that He knows all things. After the last day, He will continue to do the same as He is doing now in distributing the fruit of the actions which men have performed—paradise if their actions are good and hell if their actions are bad. We do not know or rather it is beyond our understanding whether He was idle or busy before the world was created. Now let us examine what the Satyarthha Prakasha has to say on this point. It is written on page 244 of the book:—no action can take place, nor can an object be formed out of an action without an actor. The earth and other objects which reveal design in the special union of constituents, cannot be unbeginning.' Again on page 417 we have 'what is come into being from union, can never be unbeginning and endless.' This proves that the world cannot be unbeginning. Now whatever period—whether it be of thousands of millions of years or of a

Mahakaipa—you may take to have elapsed since the creation of the world still you will have to admit that the world was created at a certain period (i. e. it has a beginning) for you say (on page 244 of the Satyarthha Prakasha):—“what is produced from the union of parts, does not exist before that union, nor will it remain after disruption.” Thus it is proved by your own words that God must have set idle at a certain period. Although the world has a beginning and end if you assert that the rhythmic cycle of the world proceeds with regularity and consistency from all eternity, that is to say, creation is followed by destruction and destruction is followed by creation (page 249 of the Satyarthha Prakasha). This assertion is also wrong; for you have admitted on page 236 of the Satyarthha Prakasha that three things are unbeginning, viz:—God, soul and the cause of the world [matter], and now according to the above assertion a fourth thing the rhythmic cycle of the world, will be unbeginning. This is the origin of disbelief or impiety and a wise man cannot admit such a cycle. I have treated this in the first chapter of my book 'ବିଶ୍ୱାସ-ସମୀକ୍ଷା' 'This much is clear that what is produced from the union of parts, does not exist before

that union. That is to say, although the parts existed before, the thing made up of those parts might not have been complete in all its parts. To believe the rhythmic cycle of the world to be unbeginning is not a wise thing, when it is said on page 244 of the Satyarthha Prakasha that what is produced from the union of parts does not exist before that union. Dayanandji has not, while he says that creation is followed by destruction and destruction is followed by creation, ably supported that statement.

17:—When we accepted your covenant, saying 'ye shall not shed your brother's blood, nor dispossess one another of your habitations. Then ye confirmed it and were witnesses thereto. Afterwards ye were there who slew one another and turned several of your brethren out of their houses'. M. 1, S. 1, S. 2, V. 77-78.

**Reviewer:**—Well, is it human or is it divine to make or accept covenants? If God is omniscient, why should he act like a stiff-necked worldly man? Well, is it a good conduct not to shed the blood of one another and not to turn one's own coreligionists out of their houses, that is to say, to shed the blood of the persons of different religions and to turn them out of their houses? It is

the teaching of falsehood, ignorance and partiality. Did not God know at first that they would break the covenant? Thus it is plain that the God of the Musalmans has much similarity to that of the Christians and the Koran cannot be an independent book; for all its subject-matter with a few exceptions belongs to the Bible.

**Answer:**—Dayanandji by making the statement "is it human to make or accept covenants?" has falsified the statement made in the Vedas. It is written in Rigvedadi Bhashya Bhūmika pages 126-127:—God solemnly declares to one who preaches devotion to God and the man who abides by that preaching that when you will, with steady mind and true love and with obeisance &c, make devotions to the Eternal Brahma I will bless you so that you two may obtain unalloyed fame, just as men who are very learned are directed to the right path, and oh, you seekers of salvation, hear me, I am going to make you fit for the practice of devotions and for the enjoyment of the same benefits as were enjoyed by the devotees who existed in olden times and who were possessed of extensive learning—the light that shows the right way because they were in the habit of performing the worship

of God and of performing righteous actions and who consequently passed their lives in happiness.\* It clearly appears from this that God makes covenants and thus according to Dayanandji's own words the Vedas are not made by God and also God is not omniscient. This is the result of the criticisms on the Koran. Dayanandji does not even understand this much that a covenant implies an order and it has been used to emphasize the statement made in this Ayat.

It is only to deceive the people, that is to say, to make them have a wrong idea of the Koran that he has introduced, into the review on this Ayat, the description of the fight with the enemies

\* This is the 4th mantra of A. 11 of Yajurveda and it appears from this that the Vedas do not exist from the beginning of the creation and so Dayanandji is wrong when he claims that the Vedas exist from the beginning of the creation (Satyarthha Prakasha page 229) for in this mantra the words 'ॐ नमो ब्रह्मणे' and 'युक्ता वेदसु' are used and because in every kalpa these very Vedas existed, these words must be found there also. Now the things that are unbeginning are, three, namely, God, soul and matter, and so the world cannot be unbeginning and one kalpa must precede all others and in the beginning of that kalpa some righteous persons must have existed who are described in the Vedas that were afterwards revealed. G. M.

i. e. with those of other faiths; although the present Ayat does not say a word about it. This Ayat advises the people that they should show kindness to their neighbours and should live peacefully and that they should not shed the blood of one another or turn anybody out of his house. No man of common sense can be so foolish as to raise any doubt here. The Koran speaks about the crusade against the unbelievers and Dayanandji has lost his credit by criticising this part of the Koran every now and then. It is an astonishing fact that he should criticise the Koran although he, on page 187 of the Satyarthha Prakasha, speaks about fighting (with whom to fight and with whom not). Now let us see what the Vedas have to say on the question of the religious crusade and we find the following on page 178 of the Bhūmika of Dayanandji:—'we invoke the help of the Lord Indra for our success in battle—Indra who is the protector of the world, whose powers are many, who is the swift conqueror of foes in battle, who is the lord of men, who is extremely powerful, who is mighty, who is the bestower of strength upon us and who justly rules over his kingdom with the help of many warriors. May that all-powerful

Indra, the bestower of extensive wealth, confer upon us happiness and success in everything that pertains to the state.' Yaju. A. 20 M. 50. Again on page 180 it is written:—"The subjects and the members of an assembly should try to recognise God as the king of all kings and should install him as the president of all meetings or assemblies. All men should fight after invoking the help of God and the all-useful religion and the general and the president of an assembly should consult the meeting and should protect the subjects with the help of an efficient army and if occasion requires should also fight for them'. Ath. K. 15 A. 2 V. 9 M. 2. Are the people told here to fight with those of their own religion or of other religions? and if they are told to fight with the people of their own religion, it is not possible that the Vedas should allow this instead of ordering them to fight with the people of other religions because it is very foolish to do so. If the Vedas order the people to fight with those of other religions they will be put on the same level as the Koran and the remark:—"Well, is it a good conduct not to shed the blood of one another and not to turn one's own co-religionists out of their houses, that is to say, to shed the

blood of the persons of different religions and to turn them out of their houses? It is the teaching of falsehood, ignorance and partiality"—which is made about the Koran will be applicable to the Vedas also.

In answer to the statement of Dayanandji, viz:—"Did not God know at first, that they would break the covenant?" I may say that of course God knew it but in the way in which He wrote things, similar to those in the Koran, although he knew that the Jains and the Buddhists, would act against the teachings of the Vedas. Again it is written in the Vedas:—"The Lord says; O Rulers? let your weapons, fire-arms, missiles, Guns,\* muskets, bows, swords and other arms be powerful and effective in vanquishing the enemies and resisting their onslaught; and let your army be admirable and efficient so as to be always victorious. § Rig. A. 1. A.

\* It is through his own imagination that he has found the meanings guns, muskets &c for the words ~~śūlā, śyūlā~~ &c. No learned man who existed before him have assigned such meanings to these words.

G. M.

§ Dayanandji has here imitated the Christian clergymen who, although the Bible orders the people to kill the infidels find fault with the Koran. I have touched this point in my book "Dete-ā Gita." The Vedas also allow the killing of the infidels. Who can be more wicked than one who has no faith in God, who is an idol-worshipper and who does not believe in the Koran?

G. M.

.. 2 ( Bhumika page 122 ). Because the Aryas did not obey the commandments of God they were cruelly treated by Mahmud of Ghazni (may the peace of God be on him) and Mahmud Ghorī. Why should this Mantra speak about the effective operation of the weapons? Did not God know that Mahmud of Ghazni and Mahmud Ghorī would cruelly persecute the people?

Dayanandji, instead of supporting his statement by solid arguments, only repeats the words of the Christian priests when he says that the Koran is written in imitation of the Bible. Similarity in the treatment of the subjects does not prove that one book is a copy of the other; solid arguments must be brought forward to prove the same. The Bible and such other inspired books are the word of God just as the Koran is and it is no wonder if God treats in the Koran the same subject as is treated by him in the Bible &c. I have at great length touched this point in my book, '४७६३३३ ६\*'.  
 18:—These are they who have purchased this present life, at the price of that which is to come; wherefore their punishment shall not be mitigated; neither shall they be helped. M. 1, S. 1, S. 2, V. 29.

**Reviewer:**—Can such enmity and hatred be expected from God? Who are they whose sins will be

mitigated and who will be helped? If they are sinners and if they be relieved without receiving punishment, it will be an act of injustice. If they be lightened after receiving punishment, they who are mentioned in the above verse, will be lightened by getting punishment. If they be not lightened after receiving punishment, it will also be an act of injustice. If the righteous are meant by those whose punishment will be mitigated, their sins are light of their own accord, what will God do with them? So it is not written by a learned man. In truth it is proper to give happiness to the righteous and torment to the unrighteous according to their works.

**Answer:**—How can Dayanandji be so foolish as to envy the lot of God because He shows enmity and hatred towards the sinners and when He makes them conscious of His power of working miracles? It is the business of God to punish the sinners or to get them punished through someone. Now let us examine what the Vedas have to say and referring to page 122 of the Bhumika we find the following:—'This favour is not shown to those who are sinners or who perform wicked actions, that is to say, God favours the righteous and not the wicked persons.' R. A. 1, A. 3; V. 18, M. 2.

Can God, oh Dayanandji, according to this verse be said to be vindictive or envious? If not, why should you, by making the same remarks about the Koran, make the learned man only laugh at your want of common sense?

Dayanandji asks 'who these people are?' If he would have read the Ayats following this Ayat he would have seen that these people are those who do not believe in the Koran and thus he would have known what the words 'ये अश्रद्धा' stand for. You say, taking Mannji as your authority, about these people:—'He who does not accept the authority of the Vedas is called an atheist.' Satyarth Prakash pages 126 and 279 and referring to page 9 of the Bhumika you will find the different kinds of punishments which the Vedas allow to be inflicted on such people.

19:—Verily we gave the book of the law unto Moses, and caused apostle \* to succeed him and gave evident miracles to Jesus, the son of Mary, and strengthened him with the holy spirit. Do ye therefore, whenever an apostle cometh unto you, with that which your souls desire not, proudly reject him.

\* The word here is not 'अपोस्त' (apostle) but it is 'अपोस्त' (apostlos), that is, the word must be in the plural number. G. M.

and accuse some of imposture † and slay others? M. 1, S. 1, S. 2, A. 80.

**Reviewer:**—When there is evidence of the Koran that God gave the book of the law to Moses, it is obligatory upon the Musulmans to believe in it. Its defects are transmitted to the Moslem religion. All that is said of miracles is contrary to nature. They are fraudulently spread to ensnare simple folks into their religion. For, what is against the laws of nature and the teachings of knowledge, is relegated to falsehood. If there were miracles then, why do they not take place now? If they are not possible at the present time, they never existed then. There is not the least doubt at all.

**Answer:**—Dayanandji touches the same point again and again, with the express object of increasing the number of doubts. The Mahomedans believe that the Koran does order the people to accept the authority of all the books that were revealed to the prophets and also that these books contain no defect. But at the same time the Koran points out the changes that have been from time to time introduced

† This Ayat does not treat of any doctrine but it speaks about apostles. They accused some of imposture and slew others. Dayanandji has not been able to understand clearly the meaning of this Ayat. G. M.



into these books by the people and also points out that the miracles are not against the laws of nature. God has so ordained that the prophets in order that their teachings may have greater effect should be possessed of evident miracles which are in no way against the teachings of knowledge also. Dayanandji ought to have given a list of all the laws of nature and then ought to have pointed out that the miracles are against such and such a law of nature and ought to have proved by means of solid arguments that they are against the teachings of knowledge. Knowledge teaches us that God is omnipotent and is the underlying ground of all possibilities. Many mysterious things, which happen in this world and of which many examples have been found, appear to be against the laws of nature but they are not really so, although we do not know what laws of nature they are in accordance with; similarly these miracles are in accordance with the laws of nature but we do not know what those laws are. This doubt is to some extent solved in Reviews Nos. 5 and 14.

20:—Although they had before prayed for assistance against those who believed not, yet when that came unto them which they knew to be from God they would not believe therein; therefore the curse

of God shall be on the infidels. M: 1, S. 1, S. 2, V. 82.

**Reviewer:**—Do not the people of other faiths call you infidels as you call them so and bring curse from their God on you? which of you is false, and which true? If we think, we shall find falsehood in all faiths and what is truth, is alike in all, and all contention originates in ignorance.

**Answer:**—I must here warn the followers of Dayanandji against a sentence which is used in the above. But because they may not understand the language I translate the sentence as follows:—‘If we think, we shall find falsehood in all faiths and what is truth, is alike in all and all contention originates in ignorance.’ It thus appears from this that we shall find falsehood in the Vedic religion, the Theosophical religion, the Jain religion, the Parsi religion and in the Christian religion and what is truth is alike in all. Therefore the Vedic religion stands on the same footing as other religions (according to the above statement of Dayanandji). Thus it is foolish on his part to say on page 126 of *Satyartha Prakasha* that those who do not accept the authority of the Vedas are infidels. The first act of folly on his part was to compose the *Satyartha Prakasha* and thereby to take upon himself

the unnecessary trouble of criticising other faiths. Again according to his own assertion the Vedic religion is not free from falsehood. The Koran and the Islam religion will be free from all the doubts when answers have been given to the criticisms made upon them. So the followers of Dayanandji should, after perusing these answers and after being satisfied thereby, accept the authority of the Koran (or the Islam religion) and should not afterwards speak ill of any religion.

In answer to what Dayanandji says, viz:—‘Do not the people of other faiths call you infidels as you call them so?’ I may say that we do not care if they call us infidels. Dayanandji ought to have cared more for himself than for anybody else because not only the Christians but also the Theosophists as well as the Puranis (those who accept the authority of the Puranas) call him an infidel. There is falsehood also in the Vedas because, as you have said above, there is falsehood in all faiths and thus you have spoken ill of the Vedas and consequently according to your own statement on page 279 of the Satyarth Prakasha that those who do not accept the authority of the Vedas are infidels, you have proved yourself, because of your speak-

ing of falsehood being even in the Vedas, to be an infidel. Oh, Dayanandji, see what fruit you get by your criticisms on the Islam religion.

21:—Good tidings to the faithful. Whoever is an enemy to God, or his angels or his apostles, or to Gabriel, or Michael, verily God is an enemy to the unbelievers. M. 1, S. 1, S. 2, V. 90.

Reviewer:—As the Muslims say that God is without a partner, ‘la sharik\*’, whence is this whole host of partners (shariks)? Is he, who is an enemy to others, an enemy to God? If it is so, it is not right. For, God cannot be an enemy to anybody.

Answer:—I must, first of all, explain to my readers the meaning of the word ‘शरीक’. The meaning of the word as is given in dictionaries is ‘to divide into a share or a part’ and according to the Koran and the Hadisa it means a sharer or a partner in the personality, in the qualities or in the works of God or in a prayer to God; and so in this Ayat nobody is made a partner to God in any of the above-mentioned points. Consequently I do not understand why should Dayanandji have raised this doubt on the Islam religion in point

---

\* That is to say, God is without a partner. G. M.

of partnership with God. He is wrong in thinking, because the names of the prophets are spoken along with God, that these apostles are partners to God. If a prayer is offered to God and if the name of anybody is spoken along with God then that man becomes a partner to God; but such is not the case in this Ayat which only speaks about the enmity\* of the Jews to God and to his apostles, Gabriel or Michael and if Dayanandji considers the apostles to be partners to God because of the acceptance of their authority by the people, it is only his ignorance of the real facts. These apostles are created by God as other things are created by him. Thus there is no such thing as partnership with God. Dayanandji, as I have said many times before, does not take care to remember what he has already written. On page 51 of the Rigvedadi Bhashya Bhumika he believes in the existence of thirty-three Gods. In the Urdu Bhumika we have a Mantra (Atharva. K. 10 P. 23 A. 4 M. 23) which runs as follows:—'who can know the

hidden treasures of nature belonging to the Almighty—the treasures which are guarded over by Gods'. M. 27:—'The works of God have been divided between thirty-three Gods and they finish those works of God; they to some extent bring to light the mysteries of nature. Those people who understand the Brahma or the Vedas or the all-pervading God can only know these Gods and it is only through that Brahma that those people believe them (i. e. the Gods) to be infinite.\* Whence is this whole host of partners? Dayanandji does not even for a moment hesitate in criticising and then abusing the Koran. The Koran does nowhere hint that there is a partner to God and no book can compete with it in that respect. Dayanandji, by criticising the Koran on the point of partnership with God, proves himself to be quite ignorant of the real facts and under the pretext of criticising the Koran he tries to hide that defect, which has been attributed to the Koran, in the Vedas themselves.

Dayanandji himself speaks of a partner to God and of a sharer

---

\* If because these apostles are spoken of along with God they are called partners to God, why should not, soul and matter which are used by Dayanandji along with God, be called partners to God? G. M.

---

\* These Mantras occur on page 50 of the Gujarati Bhumika but their meaning is not explained there but only the meaning of the Satapatha Brahman has been given there. G. M.

in His qualities for, he says on page 236 of the Satyarthha Prakash, viz:—

Question:—Is this world born of the great God or of some other being?

Answer:—It is produced from the Deity, the efficient or intelligent cause, but its material cause is nature or matter.

Question:—Has not God made nature?

Answer:—No. It is unbeginning.

Question:—What do you mean by unbeginning? How many objects are unbeginning there?

Answer:—God, soul, and the cause of the world (matter)—these three are unbeginning.

From the above questions and answers thereto it appears that Dayanandji does not believe in the oneness of God but he believes in many other things besides God because he believes the soul and the matter to be unbeginning. Thus he admits the duality of God, that is to say, he admits that God is not without a partner. The quality of being unbeginning is a special attribute of God and because he thinks that the soul and matter are unbeginning he admits that God is not without a partner. The Theosophists, the Christians, the Jews and the Musalmans are all unanimous on

this point that God alone is the creator of this world and nobody else can be so. Dayanandji considers nature to be the material cause of the world and thus he believes that the world is born of two things, namely:—the efficient or intelligent cause (the Deity) and the material cause (nature or matter). What more is wanted to prove that Dayanandji believes that God is not without a partner.

The Vedas also propound the doctrine of the duality of God. They teach people to worship the deities—Indra, Agni and others besides God himself. Samveda \* Samhita Part I, A. 1, F. 1, P. 1 Sloka 9 runs thus:—Oh, Agni, Atharvan brought thee forth by rubbing, from the sky, the head of all who offer sacrifice. Part I, A. 1, F. 2 P. 2 Sloka 10:—From the two fire-sticks have the men engendered with thoughts, urged by the hand, the glorious Agni. Part I, A. 1, F. 2, P. 3 Sloka 1:—Agni is awakened by the people's fuel to meet the dawn who cometh like a milk-cow. Like young trees shooting up their branches his flames are

---

\* The Slokas that are quoted here are those on pages 1–14 of the first edition of the Samveda Samhita printed in Urdu at the Vidya Sagar Press at Barotha of the Aligarh District in A. D. 1897. G. M.

mounting to the vault of heaven.\*

Part I, A. 1, P. 3 Sloka 2:—

Here in this Sloka Agni is addressed in the following ways:—

The gleaming one; the fort-destroyer, gold-bearded, and richly splendid with his armour. Thus

it appears from the above quotations that Agni is such a thing that it is awakened by the people's fuel, that it is sharp-pointed,

that it ascends towards the sky and it is also produced by means of matches &c. No one can deny

the authority of Agni. If Dayanandji says that Agni means

God or that Agni is the name of God he is wrong in doing so. Now

hear how Agni is said to be worshipped by the people. Sam-

veda Part I, A. 1, F. 1, P. 1, M. 3:—Agni we choose as, envoy,

skilled performer of his holy rite, Hotar, possessor of all wealth.

P. 2 M. 1:—Oh Agni, God, the people sing reverent praise to

thee for strength; with terrors trouble thou the foe! P. 3 M. 1:—

Hither, for powerful kinship, I call Agni, him who prospers you,

most frequent at our solemn rites. M. 2:—May Agni with his point-

ed blaze cast down each fierce devouring fiend; may Agni win

us wealth by war! F. 2, P. 1 M. 6:—This Agni is the Lord

of great prosperity and hero of strength, of wealth with noble

offspring and with store of kine,

the Lord of battles with the foe.

A. 2, F. 1, P. 1, M. 1:—Agni,

thy faithful servant, I call upon thee with many a gift. M. 4:—

Most skilled in sacrifice, bring the Gods, O Agni, to the pious

man; A joyful priest, thy splendour drives our foes afar! P, 2

M. 2:—Agni, he conquers by thine aid that brings him store

of valiant sons and does great deeds, whose bond of friendship

is thy choice. M. 7:—Bring us that splendour, Agni, which may

overcome each greedy fiend in our abode, and the malicious

wrath of men! M. 8:—Soon as the eager Lord of men is friendly

unto Manu's race,\* Agni averteth from us all the Rakshasas. Besides

the above quotations praises have been sung of Agni in many

places in the Samveda.†

\* Dayanandji does not admit the existence of the sky but here in this Mantra he describes it as resembling a dome and the Mahomedans say the same thing.

G. M.

\* Manuji has described the beginning of the world in A. 1 of Manusmriti. Thus it is clear that he was not born in the beginning of the creation and because in this mantra it has been written to show favour to Manu's race this mantra must have been written after Manuji was born.

G. M.

† The followers of Dayanandji, being afraid of the Mahomedans, deny the worship of other deities besides God. But this denial is a false one because they have some times to admit the truth. As for example, on pages 10-12 of the issue of Doshi Mitra dated 21st June 1900 there is a lecture by Mr. Talakechand Tarachand, Secretary of the Arya Samaj, in which the homa sacrifice is said to be performed to Agni for the God Indra.

G. M.

The followers of Dayanandji are in this habit that when the authorities from the Vedas are not in their favour they at once maintain that the translation is a wrong one.\* Now let us see what they have to say with respect to these Mantras. Manuji also teaches the worship of other deities besides God. It is written in Manu A. 2 Sloka 181:—One who has involuntarily wasted his manly strength during sleep, must bathe, worship the Sun and afterwards thrice mutter this verse. This shows that Manuji wrote this because the Vedas allow the worship of the Sun; otherwise he would not have done so.

If any follower of Dayanandji makes a statement that idol-worship or the worship of other Gods is not allowed by the Vedas—which fact is ably supported by Dayanandji on page 321 of the Satyarth Prakash by quotations such as Yaju. A. 40, M. 9, Yaju. A. 34, M. 45 and quotations from the Kenopanishada, a sufficient refutation of this statement is

found on pages 374–445 of the 'Dayanand Timir Bhaskar' a refutation of the Satyarth Prakash which proves that the Vedas do speak of idol-worship, and which thus brings to light the hollowness of Dayanandji's writings.

It appears from Dayanandji's statement 'Is he, who is an enemy to others an enemy to God? If it be so, it is not right. For, God cannot be an enemy to anybody' that he has not the sense enough to understand such a simple thing. The meaning is clear enough. The cause of their enmity towards Hajrat Gabriel and the prophets was this that Hajrat Gabriel used to bring the order from God, which was revealed to them against their wish by the prophets. But they (the prophets) did not do so of their own accord; they had to do what God ordered them to do. Thus they incurred the displeasure of God because by showing enmity towards Gabriel and others they showed enmity towards God himself. As an illustration of this take the following example. A sepoy is sent to give us an order from the Government and if we do not abide by that order and if we insult that sepoy we are thereby said to insult the Government. We insult the Government if we insult the

---

\* The followers of Dayanandji always talk of the Vedas. In the third order of the Arya Samaj they have been ordered to spread the Vedas but they have not as yet brought forward a translation of the Vedas. I am sorry to say that instead of doing it they maintain that the translation published by the Theosophists and by European Savants is false. G.M.

Magistrate in the Court and therefore we are liable to punishment. The case of which we are here speaking is similar to the two cases above quoted. By God showing favour to anybody we mean that He confers great benefits upon that man and by God showing enmity to anybody we mean that He will inflict great pain upon the man. Therefore we are not right if we say that God cannot be an enemy to anybody. Dayanandji ought to have ably supported his statement that God cannot be an enemy to anybody. On page 122 of the Rigvedadi Bhashya Bhumiika Dayanandji writes the same thing which I have written above, viz:—This blessing is for those who perform virtuous action and not for those who are hypocrites and who are wicked. God shows mercy to those who are virtuous and not to those who are vicious. Rig. A. 1, A. 3, V. 18, M. 2. Who are these people to whom the mercy of God is not extended? They are those people who are called, in the Koran, the enemies of God or they are the infidels of whom God is said to be an enemy. Dayanandji thought that because we can destroy our enemies as far as possible why should not God do so to the Yalundis or the Jews? But he is wrong here

because God does not starve anybody because of his fault.

22:—Say, forgiveness! We will pardon you your sins and give increase unto the well-doers. M. 1, S. 1, S. 2, V. 54.

Reviewer:—Will or will not this teaching of God turn all sinners? When the people have hope of forgiveness, they do not fear sins. Hence the being who says so, cannot be God, nor can this be the book made by God. For God is just, He never does injustice. Forgiveness will make him unjust. He can be just only when he punishes the people according to their sins.

Answer—Are not the sins pardoned by asking for forgiveness and by promising to sin no more? The Christians, the Jews, the Hindus, and the Mahomedans are all of opinion that it is so. But Dayanandji thinks that it is not so and writes this often and often but the fact is this that he has not been able to understand clearly the meaning of the word 'दण्ड' (penitence) and has, by passing criticisms on the Islam religion, not only brought to light his want of common sense but also he has shown himself to be ignorant of his own religion or he has knowingly passed such criticisms on the Islam religion with the sole object of deceiving the people.

Dayanandji writes on page 80 of Rigvedadi Bhashya Bhumika, viz:—"All men should wish for the help of God and of nobody else because the knowledge of the right path and the power of performing penances are unattainable without His help." After this in Yaju. A. 1 M. 5 it is written:—"I have made up my mind to observe the vow oh Agni! Lord of vows [oh you supreme Lord of knowledge]. May I have strength enough to follow the right path. Success attend me. The vow which I want to observe is this. Now unto truth from untruth do I enter". Will not the man who promises this be profited in any way? If not, the vedic mantra will be of no use; it will lose its force. Consequently, you have to admit that the man will be profited; and such a promise is, according to the practice of the Moslem faith, called 'तौबा' [penitence or asking for forgiveness and promising to sin no more] and why should the man, who thus asks for forgiveness and promises to sin no more, not be profited thereby?

The meaning of the word 'तौबा' as is given in our religious books is this that a man should repent for the faults that he has committed and that he should be firmly bent upon committing sins no more in future and that he should seek the mercy of God and that he should

ask for forgiveness. This 'तौबा' is not such as to be shown by any licentious person but it can only be shown by the fortunate. The guilty person, who has not seen God and who has not received any punishment from Him, only knows God to be some body on account of his signs in nature. Although the man has such a meagre knowledge of God he repents for the faults he has committed, before the Almighty and most importunately requests him to forgive him for his faults. This request and this humbleness must be shown by the proper man at the proper time and at the proper place so that the aim of true Justice may not be frustrated. Now if he is not forgiven for his sins we must infer that Justice has not been shown to that poor man. To forgive a man, therefore, if he repents for his sins and asks for forgiveness and promises to sin no more, is nothing but Justice. In the acceptance of the 'तौबा' shown by a man with purity of heart the two qualities viz:—the quality of mercy and the quality of being just are both shown towards that man.\*

---

\* On page 210 of the Satyarth Prakash Dayanandji believes that the two qualities viz:—the quality of being just and the quality of mercy (though contrary to each other) are both found together in God. But he has explained it in a very strange way.



All the good qualities that are found in the world—such as mercy, favour, charity &c are all special attributes of God and they are like a drop in the ocean. We have experienced and everybody must have experienced the fact that a master who is very hard-hearted, who is very miserly and who has not the tint of mercy in him will be, although he is such a bad man, favourably disposed towards his servant who is honest and will forgive all the faults of that servant, if he shows repentance for his faults and promises to improve his conduct in future. The master does so by judging his servant from his outward nature & without knowing anything of his inner nature. It is possible that the servant may be fraudulently showing repentance for his faults although his heart may be the most wicked. But such is not the case with God because he well knows the innermost nature of anybody and everybody. Nothing is a secret to him and no one can act fraudulently or deceitfully towards him. He must be called miserly or stingy if He, although He knows that His devotee is honest and of a pure heart, does not forgive him when he [the devotee] offers repentance for his faults and asks for forgiveness and if so, He is not fit to be called God. There is no proof to show that God is not endowed with the quality of

accepting repentance from his devotees or that He is miserly or stingy.

Refer now to the examples found in Dayanandji's own (i. e. books recognised as authorities by him) books of the acceptance of repentance for a sinful conduct.

Manusmriti A. 5, sloka 45, 46:—Some learned men say that if a man involuntarily commits sin he can atone for his conduct; while other learned men believe, taking 'shruti' as their authority, that it is proper for a man, although he knowingly commits sin, to atone for his conduct. If a man involuntarily commits sin the result of his sin can be averted by reciting a particular Mantra of the Vedas; but the result of the sins committed knowingly and with some bad motive can only be warded off by various kinds of expiations. Manu. A. 11 Sloka 227-231:—By these expiations twice-born men must be purified whose sins are known, but let him purify those whose sins are not known by (the recitation of) sacred texts and by the (performance of) burnt oblations. By confession, by repentance, by austerity and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberality. In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt as a snake from its slough. In proportion as

his heart loathes his evil deed, even so far is his body freed from that guilt. He who has committed a sin and has repented, is freed from that sin, but he is purified only by the resolution of ceasing to sin and thinking 'I will do so no more.'\* Bhagvatgita A. 18 Sloka 66:—Forsaking all duties, come to me as your sole refuge. I will release you from all sins. Be not grieved. There are many other Slokas but so many are sufficient. Here in the above quotations it is clearly said that sinners are freed from guilt by expiations, by repentance, by going to God as a sole refuge and by liberality. If sins are not to be pardoned without inflicting punishment on the sinners and if it is necessary to inflict such punishment why are the sinners said to be purified from their sins in the above-mentioned ways? There are many such authorities in Bhagvatgita and in other books.

Dayanandji says 'will or will not this teaching of God turn all sinners? &c.' This is one of his strange ways of arguing. There are crores of people in this world

who believe that sinners are freed from guilt by repentance and there are millions out of them who fear God; while the Aryas who are very few in number believe that God does not pardon a sinner although he shows repentance. He will surely inflict punishment on sinners; still many people are found guilty of many things such as theft, cheating, misappropriation of property and quarrel. So how can Dayanandji be said to be right. Dayanandji did not even consider this much, that in the worldly transactions if a master pardons any fault of his servant or if an officer lets a criminal go unpunished the guilty person knows for certain that his faults have been pardoned; still he does not discontinue doing such acts as those which were pardoned before. Now because no one knows for certain that God pardons sinners how can He be said to be encouraging sinners? Dayanandji has only tried here to mislead the people.

23:—When Moses asked drink for his people, we said, strike the rock with thy rod; and there gushed out of it twelve fountains. M. 1, S. 1, S. 2, V. 56.

Reviewer:—Now see, will anybody say such impossible things? It is altogether impossible that twelve fountains should gush out

---

\* These Slokas are similar to those translated by Tulsiram, the head Pandit of the Arya Samaj and Dayanandji also has accepted the authority of Manusmriti on page 121 of the Satyarth Prakasha. G.M.

by striking a rock with a rod. Well, it may be possible, if it was hollow and filled with water and then broached, but not otherwise.

**Answer:—**This is a miracle worked by Moses (may the peace of God be on him) and Dayanandji believes it to be quite impossible; but he has not brought forward any arguments to prove that it is quite impossible. The miracles of the prophets are, really speaking, the works of God revealed through them (the prophets); and so it is said:—‘No apostle has the power to produce a sign, unless by the permission of God.’ Chapter XL of the Koran (entitled the True Believer), Verse 78. No true believer would believe the gushing out of water from a rock to be an impossibility when God is All-powerful and when nothing is impossible to Him. The Koran itself says:—‘we said, ‘strike the rock with thy rod’, that is to say, Moses did what God ordered him to do and nothing is impossible to God i. e. there is nothing which God cannot make a man do. I must only laugh at Dayanandji’s statement, that, “well, it may be possible, if it was hollow and filled with water and then broached,” because there is no difficulty in doing this thing; everybody can do it. The present

Ayat speaks of a miracle worked by Moses. It is nothing but foolishness on the part of the man to believe anything to be an impossibility to Him who has the power of creating the whole Universe.

I must now quote authorities, from the books regarded as authoritative by Dayanandji to the effect that such miracles are worked by the Mahatmas or the great sages; so that the people may know that Dayanandji only deceives the people and that he is inwardly an infidel or an unbeliever.

Dayanandji on page 121 of the Satyarthia Prakasha accepts the authority of Patanjala’s Yoga Shastra and in the 4th foot of the 1st Sutra of that book it is written that the Yogis after a course of ascetic exercises obtain 8 kinds of Siddhis, namely:—The power of becoming as small as an atom, the power of increasing size at will, the power of becoming heavy at will etc. and so the man, who is well acquainted with these and who firmly believes in them, will never deny the working of miracles. Pandit Aryamoni, Professor of Sanskrit at the Dayanand Anglo Vedic College speaks, in the preface of the commentary on Bhagvatgita after believing Krishnaji to be the greatest of the Yogis,

about the power of the Yogis thus:—In the commentary on the 11th Sutra of Patanjala Yoga Darshan Kolia Pad the Yogis are said to possess such powers as the power of laying waste a big jungle, the power of drying up a big ocean etc.\* Now, why should the power of drawing water out of a rock not be believed in when the power of drying up a big ocean is believed in? What is there to be wondered at if water can be drawn out of a rock when it is said in Manu. A. 12 Sloka 50 that some persons have mastery over nature and the atoms? Again Dayanandji writes on page 276 of the Satyarth Prakasha about those possessed of the best degree of the good nature that:—‘The possessors of the third or best degree of the good nature are born as the seers of the Vedas—Brahma, the masters of the order and laws of nature and architects of various kinds of conveyances and balloons, vishvashrija, or mechanics, divines, genuises, occultists and masters of nature’ and he takes Manu. A. 12 Sloka 50 as an authority when he says this. Thus from the above quotation we gather that the possessors

of the third or best degree of the good nature are born as the masters of the order and laws of nature and architects of various kinds of conveyances and balloons, vishvashrija, or mechanics, divines, genuises, occultists, and masters of nature. Thus it is not difficult for a man who has mastery over nature to draw out of a rock, water which is one of the objects of nature. Alas! I am sorry to say that Dayanandji must have had a very bad memory because he does not remember what he has himself written in his Satyarth Prakasha.

If any follower of Dayanandji says ‘How can miracles be possible of occurrence when God does not act against the laws of nature\*?’ I may answer to him that undoubtedly God does not act against the laws of nature and that these miracles are in accordance with the laws of nature. If you know the exact number of the laws of nature you will, no doubt, meet with the law which these miracles are in accordance with and if you cannot form an estimate of the laws of nature you must admit that these miracles are in accordance with the laws

\* That is to say, to lay waste a big jungle or to dry up a big ocean by mental, or bodily power, or by the power of the brain. G. M.

\* People of Aligarh and some infidels of Europe do not believe in miracles and raise doubts like the one here mentioned. G. M.

ature and that the laws which the miracles follow cannot be own. Sometimes we hear of ious births, among men and imals, which appear to be ainst the laws of nature. People ok upon such things as rarities and so such things are kept in useums. But, in the end, we re forced to admit that they must e in accordance with some law f nature; so, in the case of miracles.

The Musulmans, the Jews, the Christians, the Hindus, the Buddhists, the Jains and others unanimously declare that such miracles are possible of occurrence and that they (miracles) were worked by the great sages. Only the Aryas and some scientists do not believe in these miracles and they are like a drop in the ocean, being very few in number (not even one in a thousand). Because Dayanandji does not believe in miracles. I quote his own words, viz:—‘What religion can be more falsely audacious than the one which claims to be true, and calls others false which contain millions of men?’ Satyarth Prakash page 511. Oh, followers of Dayanandji, I request you to judge Dayanandji by his own words.

24:—God sendeth down his mercy to such of his servants as he pleaseth. M. 1, S. 1, S. 2, V. 97.

**Reviewer:—**Does he show his mercy or favour to such as are not fit for it? If he does so, he utterly disregards the law. For, who will then do good works and who will desist from evil? For, they will depend upon the pleasure of God, and not on the consequences of works. It will establish uncertainty and the futility of the value of works.

**Answer:—**In this Ayat there is nothing to be doubted, still Dayanandji, on account of the bad habit which he has got, raises unnecessary doubts like the one raised by him on this Ayat. The subject on which he has raised a doubt here is also found in the books regarded by Dayanandji as his authorities. Thus it follows that he is ignorant of the real facts or that he is a fanatic. On page 121 of the Satyarth Prakash he regards Kathopanishada as an authority. In 2;23 of that book it is written thus:—‘That self is not to be obtained by many explanations; nor is the self gained by understanding; nor by thought; but he whom the self chooses, by him the self can be gained. For him this Atma (self) reveals his own nature. In this Mantra \* the words ‘ॐ ते अयं इति’ &c

\* Pandit Bhimsen Sharma, the first disciple of Dayanandji, has thus translated this Mantra. G. M.

(he whom the self chooses) are similar to those in the Koran. Consequently the doubt 'Does he accept (show favour to) those who are not fit for it? If he does so, he utterly disregards the law' &c, which has been raised on the Koran applies with equal force to the book (Kathopanishada) above quoted. Dayanandji ought to have, because he did not know the Koran, learnt it from somebody. If he was unable to do this he ought to have asked its meaning to somebody and then he ought to have raised a doubt. The Koran itself says, in another Ayat which is a commentary on this Ayat that God best knoweth whom he will appoint for his messenger. Chapter VI (entitled 'Cattle'), V. 125.

Now let us examine the Vedas. Yaju. A. 21, M. 22 runs thus:— 'Ovarat! send down your favour upon me and fulfil the desire of me who am desirous of Salvation \* and bestow upon me unbounded happiness and the sovereignty of the whole Universe.' Now according to this Mantra if all the inhabitants of India were to make a request for having their desire for the sovereignty of the whole

of Hindusthan fulfilled, will they all have their desire fulfilled? It is not possible that all men can get it and so there must be some special favourite of God who is thus favoured by Him. How can that man be a special favourite of God? If you say that he is so on account of his past actions, what is the necessity of making such a request and such a request will consequently be out of place. Thus it is clear that God makes him His special favourite whom He pleaseth. Dayanandji writes on page 80 of the Rigvedadi Bhashya Bhumika that all men should wish for the help of God and of nobody else because the knowledge of the right path and the power of performing penances are unattainable without His help. Now if past actions are to be relied on and if God does not do anything without taking into consideration the actions performed by a man in his past life, why should such a request be made? and why should God help him who makes such a request?

I must only laugh at Dayanandji's foolish statement—'For, who will then do good works and who will desist from evil? &c'. Many of the Musalmans who believe in this Ayat do good works and many of them desist from evil;

\* It clearly appears from this Mantra that if the sins are not pardoned by asking for forgiveness, the request made in this verse will be fruitless. G. M.

and many of the Aryas do not do good works and do not even desist from evil. Consequently how can Dayanandji's statement be applicable to the present case? Again the Koran says 'God sendeth down His mercy to such of His servants as He pleaseth' and does not say 'God sendeth down His mercy to all'; so how can the people be said to depend upon the pleasure of God? or how can the people not do good works and not desist from evil?

25:—See lest the unbelievers render you unbelievers out of envy, for there are many friends among them of the believers. M. 1, S. 1, S. 2, V. 101.

**Reviewer:**—Now see God himself gives them a hint that the infidels may not shake them of their belief. Is he not omniscient? It cannot be said of God.

**Answer:**—Whence has Dayanandji got this translation of the present Ayat. In the original Koran (in the Arabi Language) there is no such Ayat resembling the one quoted by Dayanandji nor is there any such Ayat in any of the translations of the Koran.\*

\* Dayanandji has published his autobiography in an English journal, the Theosophist, in A. D. 1879-80, and on page 58 of its translation in Urdu by Dalpatrai of Jagranu it is written that Dayanandji was in the habit of taking Bhang. So it is possible that he must have raised the present doubt after being intoxicated with Bhang. G. M.

God only knows the real motive of the reviewer in raising this doubt. The number of the Ayat given in the Gujarati Satyarth Prakash is 101 but, really speaking, this Ayat is as follows:— 'And when there came unto them an apostle from God, confirming that scripture which was with them, some of those to whom the scriptures were given cast the book of God behind their backs, as if they knew it not'. The Ayat which is numbered 110 in the Urdu Satyarth Prakash runs as follows:— 'Be constant in prayer, and give alms; and what good ye have sent before for your souls, ye shall find it with God; surely God seeth that which ye do'. Oh, Arya Samajists! Now say, what is there in these two Ayats on which a doubt can be raised?

The translators of the Satyarth Prakash are to be blamed because although they kept the translation of the Koran with them when they translated the Satyarth Prakash, they did not leave out that which was translated by Dayanandji but which was not in the original. And if they were afraid of the opposite party in leaving out that number they ought to have entered into

correspondence with those of the opposite party. And if they considered them (those of the opposite party) unfit for this honour and if they were ashamed of doing this owing to their enmity with them (those of the opposite party) they ought to have, as they have done elsewhere, stated in a foot-note that Dayanandji has committed a mistake here or that those who knew the Urdu language have caused him (Dayanandji) to commit this error. They would have done so if they were lovers of truth. But they did not care for justice or for finding out the truth. They only followed the foot-steps of Dayanandji and so why should they leave out anything from Dayanandji's writing?

It is possible that this Ayat of Dayanandji may be No. 109 of the Koran because of the similarity of words in both of them. In order that my readers may judge between the two I here quote the translation of that Ayat No. 109 as follows:—'Many of those unto whom the scriptures have been given, desire to render you again unbelievers, after ye have believed; out of envy from their souls, even after the truth is become manifest unto them.' If Dayanandji means this, it follows that God is omniscient because he has thus warned the Musalmans against the un-

believers after knowing their (of the unbelievers) evil intention. Of course, the Vedas speak of God as being ignorant. Rig. A. 7, A. 1, V. 12, M. 2 runs thus:—'Oh you married couple! where did you stay in the night and how did you pass the night; where did you take your meals and from what country are you coming?'

26:—Wheresoever ye turn yourselves to pray, there is the face of God. M. 1, S. 1; S. 2, V. 107.

Reviewer:—If it is true, why do the Musalmans turn their face to Mecca (Kibla)? If they say they have an order to turn their face to Mecca, it is also an order here to turn wheresoever they like. Will one of them be true and the other false? Also, if God has a face, it cannot be towards all sides. For one face must be towards one side. How can it be towards all sides? Therefore it is inconsistent.

Answer:—Dayanandji ought to have raised a doubt here after getting the meaning of this Ayat explained to him by a Musalman. The Mahomedans do not believe that the whole of the Koran was revealed at one and the same time. Every Ayat is revealed at its proper time. The commentators give the following occasion at which this Ayat was revealed. When the Lord sent His command, 'I will accept whatever request you will



make'; the Sahabas (disciples of Mahmud) said 'in what direction should we turn our face to make the request' and as an answer to this, the Ayat—'wheresoever ye turn yourselves, there is the face of God'—is revealed. Thus it is clear that this order is sent as a favour while the turning of the face towards Mecca (Kibla) signifies a prayer. Consequently how can Dayanandji's statement—'If it is true, why do the Musalmans turn their face to Mecca (Kibla)?'—be applicable to the present case? Dayanandji must have studied Logic and he must have found therein that contradiction takes place when one and the same thing is said to be affirmed and at the same time denied; but there is no contradiction if of two different things one is affirmed and the other denied. As for example if one person says that a certain man went to Surat at a particular time and if some other person says that another man did not go to Surat at that time, there is no contradiction here. Now some commentators have expressed their opinion about this Ayat that if a man offers prayers to God while riding on horse-back in a jungle and if his face is turned in any direction wheresoever all admit that the prayers of that man are rightly offered and in such a condition it is not necessary

to turn one's face towards Mecca; and the present Ayat speaks of this thing. So here also Dayanandji's doubts—'If it is true, why do the Musalmans turn their face to Mecca?' and 'will one of them be true and the other false?'—are not applicable; for it is ordered that on the occasion of riding on horse-back outside the town prayers may be offered to God with the face turned in any direction whatsoever but on other occasions all must turn their face to Mecca while offering prayers. So both are true and there is no inconsistency here. Now if a man is in a jungle and if the signs of recognising the direction of Mecca are indiscernible on account of clouds or some other causes he will try to guess the direction of Mecca and then will offer prayers to God. It is not necessary for him to turn his face in the exact direction in which Mecca lies; his Mecca will be in the direction where he thinks (by merely guessing) Mecca to be. This Ayat also considers this kind of prayer to be a right one. It says to the man who rides in a jungle:—'Wheresoever ye turn yourselves to pray, there is the face of God,' while it orders other persons (those who are not put in the same situation as the man who rides on horse-back

in a jungle) to offer their prayers with their face turned to Mecca. So how can you say that one of the two is true and the other false? And if the face means the attainment of the pleasure of God, the statement of Dayanandji—'If God has a face, it cannot be towards all sides', has no force.

The subject of the turning of the face to Mecca will be more clearly explained in No. 30. May God be gracious.

27:—(All is possessed by him) the creator of heaven and earth; and when He decreeth a thing, He only saith unto it, Be and it is. M. 1, S. 1, S. 2, V. 109.

Reviewer:—Well, when God gives the order Be, who hears it? Whom did he give it? What was formed? What cause was it made from? As they say there was nothing but God before the creation, whence has this world come? No effect takes place without its cause. Whence has come such a big world without its cause? The assertion is merely childish.

Affirmer—Not so. It came out of God's desire.

Denier—Can a leg of the fly be made out of your desire, since you say all this world is made out of God's desire?

Affirmer—God is almighty. So he does what he likes.

Denier—What is the meaning of the word almighty?

Affirmer—He can do what he likes.

Denier—Can God create another God? Can he die of his own accord? Can he be ignorant, sick and foolish?

Affirmer—No, he cannot be so.

Denier—Therefore God cannot do anything against his own and others' qualities, actions and nature. In the world three things are required in the construction of an object. 1. The maker, as a potter; 2. Clay to form a pitcher; 3. Its means or instruments with which the pitcher is made. As a potter makes a pitcher out of clay with instruments, and as clay and instruments exist before the construction of a pitcher; so before the creation of the world there existed the cause of the world, namely, Prakriti: nature or matter, qualities, actions and nature, which are unbeginning. Hence this doctrine of the Koran is altogether impossible.

Answer:—'There are many prejudiced persons who throw out conjectures quite contrary to the intention of the writer or speaker'. (Page 4 of the preface of the Sat-yartha Prakasha.) It would have been better for Dayanandji had he only asked somebody the meaning of 'He only saith unto it, Be and it is' and then raised the doubt. Dayanandji thought

that God uttered these words and so he raised the doubt 'who hears it; whom did he give it.' God, in creating anything, does not utter the letters 'ऐ' and 'म' of the word 'ऐम' or the letters 'ا' and 'ل' of the Arabic word 'إل'. Two letters are required and these are not unbeginning. But God gives you only an idea of His powers that no sooner is it said that this is the thing which you consider to be very quickly produced than it is produced and so you must understand that there is a certain trait of my nature by virtue of which as soon as I think of anything, that thing is produced.

His statement—'As they say there was nothing but God before the creation, whence has this world come'—bespeaks his want of true faith. He says on page 236 of the Satyarthha Prakasha, viz:—'Has not God made nature or Prakriti?

Answer—No, it is unbeginning.' Further on the same page he writes:—'What do you mean by unbeginning? How many objects are unbeginning there?

Answer:—'God, soul and the cause of the world (matter). These three are unbeginning.' This is such a thing that none but an unbeliever would believe in it. By the admission of these three things by Dayanandji it may be

said of him that he believes in three Gods or that he brings forward the doctrine of the 'Trinity'. Although Dayanandji outwardly believes in one God, he, really speaking, believes in millions of Gods. All the nature and all the souls because they are unbeginning do not at all depend upon God for their origin, for their constitution and for their qualities. This is nothing but what is called in the Arabic language 'إله' or the admission of a partner to God. The word 'ऐम' means one who is self-existing and the word 'अयय' means "One who exists by himself and who is not born of another". (Satyarthha Prakasha Page 87). So because all souls and nature are said to be unbeginning they are all 'ऐम' or 'अयय' (God) and consequently how can Dayanandji be said to be believing in one God?

Dayanandji always makes a fool of himself. Here in the present case he must have, it seems, lost his senses or he must have not guessed what evil consequences were to ensue if soul and nature or matter were considered to be unbeginning. The first evil consequence of it is this that he (Dayanandji) cannot be said to be a believer in one God. The second is this that if these things (soul and matter) were regarded as self-created i. e.

not born of another there would remain no proof of the existence of God; because if in accordance with Dayanandji's opinion it is believed that soul and nature are self-existing, that is, not created by God, there is no necessity of the existence of God to make the combination of the different forms of matter and to put soul therein. One who does not believe in God, that is to say, an infidel, will say that when you consider these things to be self-existent you have no proofs with you to show the necessity of the existence of God in effecting the combination of the different forms of matter and putting soul therein. It is possible that because the thing itself is unbeginning the qualities of that thing are also unbeginning and Dayanandji is of opinion that the qualities are also unbeginning; and the combination must have taken place by means of these qualities. Those who know Mesmerism, Yoga Shashtra and those who have realized Brahman are not unaware of the fact that soul has got different sorts of qualities and that it has got a peculiar kind of property which is inherent or naturally pertaining to it and not due to its union with the body. God is greatly insulted if this property or power of the soul is not considered to be crea-

ted by God, that is to say, if it is considered to be self-existent; because if otherwise, the work of God would only be to effect a combination of the different forms of matter, which work is a mean one; while the qualities which are wonderful things and which require great ingenuity to produce them are considered as not created by God but are considered to be self-existent (which, however, ought not to be the case). These qualities which are self-existent are in many ways superior to the work of God which is only to effect a combination of the different forms of matter. Thus it follows that God is destitute of power and quite useless and his existence is of no use. Not only this but also the soul would be put to no inconvenience or trouble if God is regarded subject to death, and also that it is not binding upon the soul to offer prayers to God or to worship him when necessary, because the soul, if it is regarded as unbeginning, is in a position to answer God in the following manner:—'Because you have not created me and my powers, abilities &c you have no right over me and you cannot exert your influence to make me worship you and it is sheer injustice on your part to force some work upon me.' God cannot be said to be

'All-pervading' because the soul is not created by Him and thus if He cannot pervade the soul, there will be, as it were, a line of separation between God and the soul and if that be the case, He cannot be said to be All-knowing (i. e. knowing what passes in the hearts of men) and consequently His Godliness will be at a stake. Now constant changes are taking place in the case of the soul.\* The knowledge which the soul has in its infancy is not so much as it has when it advances in years. Knowledge increases by education but decreases through sickness or old age and its powers, in the performance of certain ascetic exercises recommended by the Yoga philosophy, are greatly increased and are also greatly developed by mesmerism and by the absorption of thought into the one object of meditation, viz:—the supreme spirit, and such powers vanish when this habit (i. e. the habit of performing a 'समाधि' or the perfect absorption of thought into the supreme

spirit and such other things) is discontinued. Now the thing in the case of which constant changes are taking place cannot be said to be unbeginning and thus it is clear that the soul is not unbeginning.

Now I am going to falsify the wrong belief of Dayanandji (i. e. his belief that the soul is unbeginning) by means of quotations from the books recognized by him as authorities. The first regulation of the ten regulations of the Arya Samaj which have been started at the end of the 'Bhumika' and in the beginning of the Urdu Satyarth Prakasha, is this:—'All true learning and anything acquired through it have their beginning and end in God'. Now because the soul and nature are acquired through knowledge, the cause of their existence is God and how can they be said to be unbeginning when God is the cause of their existence? Dayanandji has quoted seven Mantras of R. A. 8, A. 7, V. 17 on pages 93-96 of the Rigvedadi Bhashya Bhumika and there he has explained the first and the seventh Mantra and has omitted the other Mantras and so I here quote the two Mantras as are explained by him in that book. The first Mantra runs thus:—"In the beginning there was not even the void

\* It is written in Rigvedadi Bhashya Bhumika:—"who satisfies the intellect and who is the bestower of extensive knowledge." It is clear from this that the soul is not unbeginning, because knowledge and intellect are the qualities of the soul and hence how can it be said to be unbeginning?

sky—all the objects of the creation did not then exist and consequently could not perform their respective functions. In the beginning Nature or Prakriti, the prime cause of the existence of the universe was not then existing. The attribute of being the prime cause (of the universe) belongs solely to nature made up of the three qualities. Neither atoms nor even the smallest atoms were to be found at that time. There was not even the sky which covers this material world. The infinite power, as it were, of the supreme spirit,—the subtle and the prime cause of every thing—, which is called by various names, viz:—‘The chief cause, the highest cause’, was the only thing existent at that time. Will the water of the fog which is very little in quantity cover the earth in the form of a river? Or will it cause, with its water, the rivers to be flooded? No, or is the water of the fog deep and fathomless? No, this water of the fog cannot cover the earth owing to its quantity being very little. In the same way this world, being smaller than the pure and beneficent supreme spirit, cannot engross that supreme spirit’. Here Dayanandji writes ‘Before the creation of this world Nature or Prakriti, the prime cause of the existence

of this Universe was not then existing’; consequently how can you say that nature is unbeginning? At that time the power, as it were, of the supreme spirit, which is called ‘शक्ति’ in the Arabic language was the only thing existent and owing to the presence of this quality in God, He is called ‘शक्ति’ (All-powerful). The Moslem religion also says the same thing, viz:—that this universe was born of this ‘शक्ति’ and thus the statement that nature is unbeginning is false and consequently there is no necessity of raising any doubt here; and when it has been clearly stated in the commentary on this Mantra that nature was not in existence before the world was created, no Arya should consider that the power, as it were of the supreme spirit which was the only thing existent before the creation of the world, stands for nature. Now the soul and nature are quite distinct from God which the ‘शक्ति’ (the power of the supreme spirit) is a quality of God and therefore how can it (शक्ति) be said to be distinct from God? Moreover no words in the above Mantra have the meaning “The power, as it were, of the supreme spirit .....existent” The 7th Mantra runs thus:—“God who is the first cause of this creation (all the things found in this

creation) forms it and destroys it i. e. does not form it. He is the Lord of this whole universe. At the time of universal destruction the whole creation absorbs in God." Because Dayanandji would not accept Sankaracharya's doctrine about this absorption of the whole creation in God, he will have to admit that just as all sorts of things are accommodated in juggler's bag, this creation will be absorbed in God or will be annihilated. Now this creation is not a quality of God and Dayanandji has said in the first Mantra above-mentioned, viz:—"Nature or Prakriti, the prime cause of the creation of this universe was not existing in the beginning of the creation." And hence the words 'क्षीय' must be taken to mean 'to be annihilated or destroyed' and if everything except God is said to be annihilated how can nature be unbeginning? Again on page 96 of the Rigvedadi Bhashya Bhumika he gives the following meaning of R. A. 8, A. 7, V. 3, M. 1:—"In the beginning (i. e. before the creation of the world) God only and no body else was the Lord of all created beings." How can the soul and nature be said to be unbeginning when we find a clear statement in the above quotation, viz:—"He only and no body else"? Dayanandji has

commented upon the M. 17 of A. 31 of Yajurveda and has inserted that in his Bhumika. I quote, as follows, the sloka as is found in the Urdu Bhumika by Babu Nihal Singh Saheb:—"In the same way He formed waters from the essence of fire, Agni from Vayu Vayu from the sky, the sky from nature and he produced nature through his mysterious power." Thus it is clear from the above quotation that God has produced nature and consequently how can it be said to be unbeginning? By this all the imaginary statements of Dayanandji have been exploded and his comparison of God with a potter has become null and void 'अक्षय-सर्व' (God is free from all sorts of corruptions; that is to say, He is pure in all respects). I am sorry to state here that the translator of the Rigvedadi Bhashya Bhumika in Gujarati has, on page 106 of the Gujarati Bhumika printed in Samvat 1961, quoted this Mantra but has only written "આત્માના સામર્થ્યથી આકાશ રચ્યું છે" (He has produced the sky through his might) and has omitted the word 'પ્રકૃતિ' (nature) which goes against Dayanandji. Did he not notice the regulations, 4th and 5th, of the Arya Samaj? Do they (those regulations) mean that a true thing can be made untrue or truth may be concealed with the sole object of deceiving the people?

I think he must be an admirer of the proverb 'one opinion for the chamber and another for the platform'. He did not even consider what opinion a reader, who reads the Urdu Bhumika and the Gujarati Bhumika, would form of him. But he only is not to be blamed because Dayanandji has also got this habit. He considers it to be a child's play to change the meaning of any Sloka. He has quoted on page 109 of the Bhumika, Atharva. K. 10, A. 4, M. 8 which runs thus:—'God produced the universe into three forms viz:—the highest, \* midmost and lowest by means of His supernatural power. This Universe was created, wearing all forms, by Prajapati, the creator.' It has been clearly stated herein that God created the Universe consisting of nature &c by His supernatural power and hence it follows that nature is not unbeginning. No one can take the meaning of the word 'सर्व सामर्थ्य' used by Dayanandji (His 'કુદરત') to be 'natural' and if so taken the sentence 'सर्व सामर्थ्यं प्रकृतिं रच्य' would be equal to 'प्रकृतिं पैदाની પ્રકૃતિથી ઉત્પન્ન કરી' (He produced nature by his nature)

which is absurd. Therefore we are forced to admit that God created nature &c by His supernatural power. Now there are three Mantras of the Taittiriya Upanishada which run thus:—'From that self Brahman) sprang ether (Akasha, that through which we hear); from ether, air (that through which we hear and feel); from air, fire (that through which we hear, feel and see); from fire, water (that through which we hear, feel, see and taste); from water, earth (that through which we hear, feel, see, taste and smell). From earth, herbs, from herbs, food, from food, seed and from seed, man. Man thus consists of the essence of food. From food are produced all creatures which dwell on earth. In the beginning this Atma was certainly the only thing existing; apart from it was nothing whatsoever'. All the Mantras above quoted prove that God has produced everything on this earth; and He was alone (i. e. He only was self-existent and apart from Him was nothing whatsoever); and consequently how can you believe soul and nature to be unbeginning? Now a man cannot, without knowing how to read, write or recite, teach to anybody a book containing a thousand Slokas. With respect to this Dayanandji writes on page 13 of his Bhumika:—As regards this subject

\* The publishers of the Gujarati Bhumika mean by 'the highest', 'nature' &c, by the 'midmost', 'the mortal body beneath the sky' and by the lowest they mean 'grass, earth, lower kinds of worms, insects &c.'



some ask 'How could the formless supreme spirit reveal the Vedas consisting of words'. The answer to this question is this that such a doubt should not be raised in the case of God because it is not proper to do so and because He is always able to perform whatever work He has to do although not possessed of mouth, breath &c. When Swamiji thus believes that although this thing is impossible in this material world the question 'How could the supreme spirit &c' is not fit to be raised in the case of God and if this be the case, does it become Dayanandji to compare God with a potter in the creation of this Universe? Undoubtedly in this world a potter cannot make a pitcher without earth and a carpenter cannot make anything without wood or timber because they are not creators i. e. they have no power to create anything. But God is a creator and hence how can He be compared to a potter? and how can His powers be lost sight of? On page 152 of the Satyarthha Prakasha \* printed at Benares in A. D. 1875 it is written:—'we ought to see that God created all the souls independently of all' and on page 223 it

is said:—'When God created the souls, He after consideration kept them aloof from everything else.' These two quotations show that Dayanandji did not believe the soul to be unbeginning. Did not Dayanandji upto that time meet with any Mantra of the Veda (a Mantra which spoke of soul as being unbeginning) or did he get it afterwards? I think the fact is this that Dayanandji first of all believed the soul to be created by God and when his knowledge was greatly increased he could not digest it and so he began to believe the soul to be unbeginning although the Vedas as well as the Upanishadas do not speak of the soul as being unbeginning. The hollowness of the arguments, by which he has tried, in the 8th chapter of the Satyarthha Prakasha, to maintain that these two things (soul and nature) are unbeginning, has been made manifest by Pandit Jwala-prasad Mishraji in his 'Dayanand Timir Bhaskar' and by Munshi Abdul Aziz Jagdimbaprasad Varma in his 'ਸ੍ਵਾਮੀ ਸਾਧਨਾ ਪੈਰ'. In a monthly magazine, by name 'ਦਿਨਿਕੀ' Lahore, issued in the month of 'Kartik' of the Samvat year 1939 a lecture of Dayanandji is printed and therein he has declared that the soul is subject to the conditions of time, place &c. This shows that Dayanandji does not think the soul to be unbeginning because

\* This Satyarthha Prakasha is out of print but if anybody wants to make himself sure on the point he is asked to refer to the book in 'ਸਿੱਖ ਮਤੀਏ ਪੁਰਾਨ ਕੁਝਘਾਨੀ'.

that is said to be 'subject to the conditions of time' which exists at a certain period and which does not exist at any other period. Again on page 236 of the Satyārtha Prakāśha it is stated:—'Prakṛiti or nature is tripartite or the union of three qualities, namely:—pure (satwa), middling (raja) and inert (tama)—subtle, volatile and base states of matter'. Thus from this it clearly appears that Prakṛiti or nature is formed out of union; and on page 244 of the Satyārtha Prakāśha Dayanandji has given vent to his belief that what is produced from the union of parts does not exist before that union, that is to say, it cannot be said to be unbeginning and thus it is proved that nature is not unbeginning.

Now I explain it by giving an example in the way in which Dayanandji would have done it. Dayanandji believes the soul and nature to be formed out of union of parts and if you don't think them to be so I may say that such a nature i. e. nature not formed out of the union of parts, is not possible of occurrence. Suppose I place two forms of nature side by side, thus (..) and place a third one over them in the middle, thus (∴). Now is this third one attached to both of them or to only one? If it is said that it is attached to only one it will not be in the middle; but

I had placed it in the middle. Therefore you will have to admit that it is attached to both and in order that it may be attached to both it (what we placed above) should be divided into parts. Now because all the nature are of the same sort and if one is divided into parts it follows that the other one must also be so divided. Take this in a different way. Suppose I place three atoms side by side, thus ( ... ) and ask 'Is the middle one attached to both or one only?' If it is admitted that it is attached to both, it will be divided into parts and that conjunction must be admitted to have taken place; and if although it is in the middle it cannot be said to be attached to both, it is certain that it has no length and breadth and if this Prakṛiti or nature has no length and breadth any other Prakṛiti or nature will have also no length and breadth, because all different Prakṛitis are of the same sort (or are different forms of one and the same thing). And because as Dayanandji believes (on page 247 of the Satyārtha Prakāśha) non-existence never becomes an actual existence and if Prakṛiti or nature is proved to be composed of parts it can never be said to be unbeginning. Now let us take our example in another way. Suppose we place eleven Prakṛities in a line thus ( ..... ). Will this line be

divided equally or not? It will undoubtedly be so divided according to the 10th figure of Geometry and consequently nature will be divided into parts and in that case conjunction must be admitted to have taken place which shows that Prakriti or nature is not unbeginning.

The Musalmans believe God to be all-powerful and they consider even the smallest atom, nature &c to have been created by God. Against this belief of the Musalmans, Dayanandji says:- 'Can God create another God? Can he die of his own accord? Can he be ignorant, sick and foolish?' The first answer to this is that if you admit, on account of the faults you have attributed to God in the creation of nature and the soul, that God has created mean and worthless objects, have you not proved God to be defective by considering, on pages 152 and 232 of the edition of Satyarthha Prakasha printed in A. D. 1875, the soul as created by God? Moreover, Dayanandji does not even know this much, that existence is of three kinds, namely:—(1) necessary existence, as for example, God and all his attributes; (2) proper existence, e. g. all objects visible on this earth and (3) impossible existence, as for example, a partner to God. Now

see how all the facts mentioned by Dayanandji in the above statement come under the third head (impossible existence). God cannot create another God because another God, if created, will not be unbeginning; because he was not before but was created afterwards, while God is unbeginning. He cannot die of his own accord for He is unbeginning and His existence is necessary. He cannot be ignorant, sick and foolish because all these are defects and God is free from all defects. God cannot be said to have any defect in creating the soul and nature because they are not such as to bring any defect upon the man who creates them. Of course, God cannot create anything which comes under the first head (necessary existence) because such a thing is always unbeginning; and the Musalmans believe God only to be a necessary existence. It is necessary that Dayanandji should, if he considers soul and nature as a necessary existence, bring forward proofs and arguments to prove the same. Dayanandji could not do this but on the contrary, he foolishly began to consider Prakriti to be unbeginning, like the clay of a potter, in the creation of the world after speaking of the creation of the soul and nature along with

other impossible objects. Not only does a potter require clay, but he also requires a rod and a wheel. Now when Dayanandji accentuates the necessity of nature in the creation of the world as clay is necessary to a potter why did he not show the necessity to God of other instruments like the other instruments of a potter? Will any follower of the Dayanandji like to make up this deficiency in Dayanandji's statement? But the fact is this, that it is nothing but foolishness to compare the work of God with that of a potter. A potter cannot form anything out of clay without his instruments but that is not the case with God; He can create anything without any instruments. In the same way a potter cannot form anything without clay but God is able to create this world without Prakriti or nature. Dayanandji, it seems, does not care to remember what he has already written. He writes on page 211 of the Satyarth Prakasha:—"The word 'Almighty' means that God stands in need of nobody's least help in doing His work of creation, preservation and destruction and in doing equitable justice to souls according to their merits and demerits. In other words he accomplishes all his works out of his own infinite power." Again it is

written on page 216 of the Satyarth Prakasha, viz:—"God has no hands but He makes and upholds all the worlds with the hand of His power. He has no feet, but being all-pervading, He is the swiftest of all in motion. He has no organ of sight, but He sees all creatures in their true light. He has no ears but He hears the voice of all. He has no internal sense but He knows all. There is none in the world who comprehends him." If to the above quotation words "not nature but everything is created out of his power" are added, what doubt can be raised? Thus it is clear that God accomplishes all His works out of His own power and this is what the Koran teaches. Now if God cannot accomplish His work without the help of nature His power will be imperfect and He will stand in need of the help of nature and its qualities. Now God can be compared to an expert engineer in creating this world by the combination of the different forms of matter or nature, and the Europeans who make great discoveries by means of different sorts of combinations should be called Smaller Engineers. Now if God is called God on account of this work only, these European Engineers must also be called Smaller Gods.

The question 'What cause was it made from', which Dayanandji has raised on this Ayat, is not, really speaking a question on the present Ayat but it is quite irrelevant and renders those, who believe God to be the creator of the world, unbelievers. I do not at all understand the motive of Dayanandji in raising this question. The Koran has described the cause of the certain products in the universe. 'I have created man and genii in order that they may offer prayers to me and that they may believe in my unity (that is to say, they may believe that there is no partner to God)' Chapter 51 (entitled 'The dispersing') V. 56: Again all pray to God in order that he may show mercy, favour, justice and other qualities which He possesses and if He is not called the creator how can these qualities be attributed to Him?

28:—When we appointed the holy house of Mecca to be the place of resort for mankind, and a place of security; and said, "Take the station of Abraham for a place of prayer". M. 1; S. 1, S. 2, V. 117.

**Reviewer:**—Did not God make or appoint any holy place before the existence of the Kaaba or the house of Mecca? If He did, there was no necessity of making the house or temple of Mecca. If He

did not, He deprived the previous generations of a holy place for resort. God might perhaps not have remembered before to make a holy place.

**Answer:**—God has not made or appointed any holy place other than the holy house of Mecca. The doubt 'He deprived the previous generations of a holy place for resort', which Dayanandji has raised on this Ayat, bespeaks his ignorance, because the holy place of Mecca was built from time immemorial. It is said in the 96th Verse of Chapter III of the Koran (entitled, 'The family of Imran'), viz:—'Verily the first house appointed unto men to worship in was that which is in Mecca; blessed and a direction to all creatures;' and it is also stated in Hadiso that Kaaba (holy place of Mecca) was the first house and that it was built by Hajrat Abraham. Hajrat Abraham built it anew on its desolate ground and he was the fourth man who built the house. Thus all the idle talks of Dayanandji are at an end.

It is written on page 36 of the biography of Daysnandji by Dalpatraiiji of Jagranu, viz:—'Again I went to visit the famous and beneficial holy places and worship there'. This shows that Dayanandji believes certain places to be

'Famous and beneficial holy places'. Now I quote his own words:— 'Did not God make or appoint any holy place before the existence of Badrinarayan and Hardwar? If he did, there was no necessity of making the holy places of Badrinarayan and Hardwar. If he did not, he deprived the previous generations of a holy place for resort.' It is to be seen what answer can a follower of Dayanandji give to it. Radha Krishna Mehta, the translator of the Satyarth Prakasha in Urdu must have fore-thought this doubt and so he has left out the words 'मेदिनीपुरी' (beneficial holy places) from page 10 of the biography written by him. Well done!

29:—Who will be averse to the religion of Abraham, but he whose mind is infatuated? Surely we have chosen him in this world and in that which is to come he shall be the only righteous man M. 1, S. 1, S. 2, V. 122.

Reviewer:—How is it possible that all that do not believe in the religion of Abraham, are foolish? What is the cause that God chose Abraham only? If he chose him because of his being righteous, there can be many other righteous people. If he chose him without his being righteous, he did injustice. Verily, it is right that whoever is righteous, is dear to God, but not the unrighteous.

Answer:—Dayanandji seems to lose his senses when he raises any doubt. In the translation of Dayanandji, viz:—"we have chosen him in this world," there is no word to show that God has chosen Abraham only; consequently why should Dayanandji say:—"God chose Abraham only"? Dayanandji is very weak in Grammar.\* Again it is stated in Review No. 49:—"O Mary, the Lord hath chosen thee" and hence I do not understand why Dayanandji wrote "Abraham only" when Mary was also chosen by God. Many persons are described as being chosen by God at many places in the Koran. In the 33rd verse of the chapter 3, entitled 'The family of Imran, Adam, Noah, the descendants of Abraham and Imran are described as being chosen by God and in the 42nd verse of the same chapter Mary is so described. The words 'God hath chosen thee' are used with respect to many learned men at other places.

Now Dayanandji's statement 'How is it possible &c' reflects very little credit on his learning. He does not even remember what he says or writes. It is said on page 126 of the Satyarth Prakasha that he who does not accept the authority of the Vedas is called

\* The translators in Urdu have corrected this mistake of Dayanandji. G. M.

an atheist. How is this possible? Again on page 232 it is said:— 'when anybody is interrogated as to what religion he professes, he should reply that his religion is Vedic, that is to say, he believes in the teachings of the Vedas'. How can this be possible? Dayanandji himself says 'surely in that which is to come he shall be the only righteous man'. \* What scope is there for a doubt in directing the people to the path of righteousness and in calling those, who are averse to this path of righteousness, foolish or infatuated? And although Abraham is once declared to be righteous it is nothing but foolishness on the part of Dayanandji to say 'If He chose him without his being righteous, he did injustice'. Many virtues or good qualities are ascribed, in the Koran, to Hajrat Abraham. †. He parted with his father because he (his father) was an idolater and he had disputed with Nimrod, who was the king at that time, on the question of idolatry. Every sane person would

\* Dayanandji has wrongly translated this part of the Ayat. The correct translation is this: 'And surely in that which is to come he shall be one of the righteous' and 'he only shall be the righteous man'—which is used by Dayanandji only points out his weakness in grammar. G. M.

† If Dayanandji had read the two Ayats in connection with this (i.e. the Ayat quoted by him) all his doubts would have been set at rest. G. M.

like to serve such a personage and it is clear that only a foolish man will not condescend to do so. Dayanandji himself is against idolatry but in criticising the Islam religion he found the allegiance to him (Abraham) eligible for a doubt. Alas!

30:—We have seen thee turn about thy face towards heaven, with uncertainty, but we will cause thee to turn thyself towards a Keblah that will please thee; Turn therefore thy face towards the holy temple of Mecca; and wherever ye be, turn your face towards that place.—M. 1, S. 1, S. 2, V. 135.

Reviewer:—Is it a small idolatry? No, it is a big one.

Affirmer—We, the Musulmans are not idolaters but rather we are iconoclasts or idol-breakers; for we do not regard Keblah to be God.

Denier—They whom you regard to be idolaters, do not regard the idols to be God; but they pray to God before them; If you are iconoclasts, why do you not break the Keblah, a great idol? (The Black Stone of Abraham).

Affirmer—Why so, there is an order in the Koran that we should turn our face towards the Keblah. But they have no such order in the Veda, so how can they not be idolaters? How can we be so? For, it is incumbent upon us to obey God's command.

**Denier**—They have got an order in their Purana as you have in your Koran. They believe the Purana to be the word of Vyash, the incarnation of God, as you believe the Koran to be the word of God. With regard to idolatry, there is no difference between them and you. On the contrary, you are great idolaters and they are small. The case of the Musulmans is like that of a man who wanted to turn a cat, that had got in before him, out of the house, but lo, a camel got in to boot. In like manner, the Musulmans turned small idols out of their religion, but the great idol like the mountain which the mosque of Mecca is, with its Black Stone is thrust upon Islam. Is it a small idolatry? Verily, if you accept the Vedic religion as we do, you will be free from idolatry and other evils, but not otherwise. So long as you do not abjure your great idolatry, you should feel ashamed of refuting small idolaters and desist from it. You should make yourselves sanctified by being away from idolatry.

**Answer**—Dayanandji has set aside all sense of shame in speaking ill of the Islam. Hajrat Maulana Mahomed Kasim Devbandi (may the Peace of God be on him) has, many times, given answers to such idle talks of Dayanandji and has also sent answers to them

in writing but still he goes on talking foolishly and without any sense of shame. The said Moulvi Saheb has, during his life-time, published a book, by name 'ब्रह्म वेदा', refuting the doctrine of Dayanandji as regards the Keblah, which is very interesting to read and which only deals with the description of the Kebla and which is greater in bulk than the 14th Chapter of Satyarth Prakasha.

The Ayat of the Koran which Dayanandji has here quoted orders that we should turn our face towards Keblah and how can the mere turning of the face signify the worship of the Keblah? Dayanandji says in the preface to the 14th Chapter (of the Satyarth Prarkasha):—'I have taken great pains to study the Koran with the help of the Moulvies'; but it seems to me that Dayanandji is not right here, for had he studied the Koran, he would not have regarded the turning of the face towards Keblah to be a worship of the Keblah. It is written in the 106th Chapter of the Koran (entitled 'Koreish'), Verse 2:—'Let them serve the Lord of this house; who supplieth them with food, and hath rendered them secure from fear'. In this there is an express command 'to serve the Lord of this house' and hence I do not understand whence he got or by what he was tempted to make a statement as regards the worship of the Keblah.



Dayanandji finds fault with the Musulmans for their worship of the Keblāh and also calls them big idolaters but to regard the turning of the face towards Keblah as idolatry is sheer nonsense. The meaning of the word 'ਯਕਰਦੀ' (idolatry) is 'to worship an idol' but the Musulmans while offering prayers worship God with their face only turned towards Keblah. Now it is necessary for a man, while offering his prayers, to turn his face towards Keblah. It is not morally binding upon all to turn their face towards Kaaba, still less to worship it; while of course, it is a moral obligation upon all to offer prayers to God. From the beginning to the end of the prayer offered in the Islam religion there is no word denoting the worship of the Kaaba, not even any word of respect to it. The prayer begins with the words 'ਅਲਲ੍ਹਿ ਅਖ਼ਬਰ' (God is all-powerful) and ends with the words 'ਰਹਮਤੁਕੁ' (may his mercy be on you), that is to say, it begins with the name of God and also ends with the name of God. All should, while offering prayers, turn their face towards Kaaba but it is not necessary for them to turn their face towards its walls also. Although at the time of Abdullah Bin Zoher all the walls of the place had tumbled down and the place had to be built anew, pray-

ers were regularly and rightly offered. If it was necessary to worship or offer prayers to the Kaaba it would have been incumbent upon all to stop their prayers or the prayers that were offered would have been considered to have been offered after Kaaba was re-built; while in the case of idolaters an idol can be removed from one temple to another and the worshipper of the said idol can perform all the sacred rites pertaining to that idol in that another place without caring, in the least, for the place where the idol was first installed. Near the Kaaba there is a mountain by name 'ਅਯੁਤੀ ਭੈਰ' which is fifty times higher than the Kaaba and on which there is a Musjid or a Mosque and also houses where prayers are offered. Now the faces of those who offer prayers there will be towards the Kaaba but no part of the Kaaba will be towards them. Now if it was binding upon all to worship the Kaaba it was necessary that as in case of idolaters some part of the Kaaba must be before them. Now the Musulmans call Kaaba the house of God and it is clear that if we take the sentence 'A person goes to the house of anybody' the man does not go to see the house but goes there to see the owner of that house. The honour or respect paid to a king or an old man on

the throne is not shown to the throne but is paid to him who occupies the throne. In the same way the honour shown to the Kaaba must be regarded to have been paid to God, and although the idolaters do not regard an idol to be God, they consider it to be the image of God or the place where God reveals Himself. In the Islam religion He alone is fit to be worshipped who is self-existent, who is the dispenser of equitable justice to the people according to their merits and demerits and who is such that no one can confer any benefit upon him (i. e. He is not under the obligation of any body) and that nobody can do Him any harm. He is all perfection; He does not stand in need of anybody's help and everybody else depend upon God for their very existence and their perfection. In the Islam religion there is not any one like unto Him (God). So how can the fault of worshipping the Kaaba be attributed to the Islam. Without the words " *لا اله الا الله*," which affirm the unity of God, a man cannot be a Musalman because the Musalmans always mutter these words which mean that there is no God but God and so, as said above, how can the fault of worshipping the Kaaba be attributed to the Islam. The Musalmans re-

gard Hajrat Mahmud to be the best of all; and the Koran says of him that he is a devotee, prophet and a servant of God; he has not the power to create even a smallest particle of matter; he cannot do good to anybody or harm anybody and the worship of Mahomed is regarded as a sort of impiety. Hajrat Mahomed had forbidden the people to adore him. Now when it is not proper to worship Hajrat Mahomed how can it be proper to worship the Kaaba? Now knowledge has always reference to the things known that is to say, as is the thing so is the knowledge of that thing and the wish or choice of the knower has nothing to do with it; while an order depends upon a ruler or any one who issues that order; he can issue such an order as he likes and the wish of the man to whom the order is issued has nothing to do with that order. It is his duty to obey the command without any prick or tormenting thought immediately after hearing that command. Of course, if that order depends upon such faith or information and if on inquiry it is found to be false it should be considered as a deceit of Satan and not a command from God. As I have said above, knowledge has reference to the things known and is not

in the position of an order which depends upon him who issues that order. Thus this being the case, in turning our face towards Kaaba we obey the command of God and it is necessary that we should do so. His order does not depend upon wrong faith or information; not only this but there is no necessity of any sort of faith in obeying His order; we have only to turn our face in the direction of the Kaaba. If the turning of the face towards the Kaaba be said to be a worship of the Kaaba, it is necessary here to have, as with the idolaters, this faith that the Kaaba is fit to be worshipped or to be offered prayers to. But in the Islam 'to turn one's face towards the Kaaba' merely means 'to worship or offer prayers to God with the face turned in the direction of the Kaaba'. Man is tied down, as it were, by the directions and if God issues this command that all should offer Him prayers after being quite separate from the directions, such a difficult task will be before the man that it is quite impossible for him to fulfil the task entrusted to him because the body of the man is tied down, as it were, by the directions. If, therefore, it is ordered to offer prayers in one particular direction, the body will stand with

the face turned in that direction because the body is subject to the directions while the soul which has nothing to do with the directions will meditate upon God and hence the turning of the face towards Kaaba does not signify the worship of the Kaaba. The Musalmans believe that while offering prayers they have only to turn their face towards the Kaaba and if anyone while offering his prayers considers it morally binding upon him to worship the Kaaba he is an infidel. Nobody, except him who is ignorant, corrupt or seditious, would believe the worship of the Kaaba to exist in the prayer of the Musalmans to God, which is clear enough.

Dayanandji has, in the 11th Chapter of the Satyarth Prakasha, given some points of refutation of idolatry and with respect to the Kaaba he has said this much and nothing more than this that the Musalmans, while offering prayers, turn their face towards the Kaaba. He has not proved, by any arguments, that the turning of the face towards the Kaaba is nothing but idolatry. Notwithstanding he has called that of the idolaters to be a small idolatry. There must, I think, be a limit to the folly displayed by a man. Such idle talks only

create laughter for the blame of encouraging idolatry can never be laid on the Islam religion and the worship of other Gods besides God cannot be hidden from the Veda, that is to say, it cannot be denied that the Vedas do not speak about the unity of God.

The Vedas speak of the worship of the sun and fire. In Manu. A. 2 Sloka 75 the Sun is said to be worshipped and at many places in the Samveda Agni is said to be worshipped. Although such is the case the followers of Dayanandji, being ashamed of the Musalmans, deny the worship of other Gods besides God himself; but they have sometimes to admit the truth. Lalā Radha Ram Math, another translator of the Satyarthā Prakasha in Urdu, writes in the 'Sandhya':—'We bow to the Lord of the East (Agni) who is the Lord of light and knowledge, who is free from all bondage, who is our protector and whose arrows are the rays of the sun. We bow to such Lord; we bow to our protector; we bow to his arrows; we bow to him often and oftener. Those who are ill-disposed to us and those to whom we bear grudge, we throw into your jaws. We bow to Indra, the great Lord of the South, who is the protector of insects and whose arrows are the learned; we bow

to his arrows; we bow to him often and often. Those who are ill-disposed to us and those to whom we bear grudge, we throw into your jaws.' Here the arrows of the Lord are said to be saluted or bowed to and these arrows are said to stand for the rays of the sun and the learned persons. Thus we cannot take them (the arrows) to stand for any thing else. How now? Oh Aryas! Will you or will you not call this the worship of the Gods other than God himself?

You must have now clearly seen the hollowness of the questions and answers of the affirmer and denier respectively. Dayanandji, in order to accomplish his object, has supported the affirmer and has then given answers to him. From the first the affirmer has maintained and it was proper for him to maintain that God has commanded us to turn our face towards the Kaaba and we pray to God with our face turned in the direction of the Kaaba and we consider the worship of the Kaaba to be a *Qas* (an affirmation of a partner to God); we in no way stand in need of the help of the Kaaba. An Arya may deny these statements of the affirmer by acting the part of a *Garzi* (denier) and may well affirm that idolatry exists in the Islam

but that would be of no avail. Dayanandji always tried and it had become, so to say, a habit with him, to mislead the people.

131.—Say not of those who are slain in fight for the religion of God that they are dead; yea, they are living. M. 1, S. 2, V. 144.

**Reviewer:**—Well, what is the necessity of dying or killing in fight for the religion of God? Why don't you say that it is for your selfish purpose? For, with this bait, the people will fight hard. You will win. They will not fear to die. Plunder will bring much wealth to you. Afterwards you will indulge in sensuality. It is for such and similar purposes that this extraordinary teaching is given out.

**Answer:**—In the Arabic language there is a proverb which means, 'to a jaundiced eye everything appears yellow'. Dayanandji was himself a Sanyasi and let us examine the duties of a Sanyasi as are mentioned by him. On page 158 of the Satyarth Prakash printed in A. D. 1875 it is said: (The Sanyasis) should not be greedy of wealth and should not try to acquire wealth. They should not poke their nose in any of the worldly transactions. Again on page 163 it is said: They should stay under a tree and should only

keep a vessel to bring their alms in. They should put on dirty clothes and should not feel affection for anything other than God. Again on page 164 it is said:—The Sanyasis should go to the house of anybody to beg food after the owner of the house has taken his meals. But when Dayanandji became greedy of money he became loose in the observance of the duties of a Sanyasi as if he had forgotten all the things needful to a Sanyasi and afterwards he did not even mention these things in the second edition of the Satyarth Prakash and began to act against what he had written in the first edition. His greed for wealth was so much increased that he used to get a monthly salary of Rs. 50 from Raja Jaykrishnadas C. I. E. But of charity people used to pay him large sums of money out of which some money was used to defray the printing charges of the 'commentary on the Vedas'. He had also made a request to the different branches of the Arya Samaj to collect funds to meet with the expenses of publishing books on grammar which were greatly needed and had said that those who would subscribe would get as many books as the money they had subscribed would bring to them. In this way 5000 rupees

were collected and the books were sold at four times their actual price but no book was given to the subscribers to this fund. In this way under various pretexts he used to collect large sums of money. When he died he was declared to possess thirty-five thousand rupees which were at a Mahajan's shop in Bombay and his property with the press &c was declared to be worth one lac of rupees. He, although, he was a Sanyasi used to live in bungalows and large houses instead of living under a tree. He used to take rest on a soft seat with a cushion attached to it and he used to sleep on a sofa with a soft seat. He used, manytimes to chew betel-leaves and to smoke a hukkah. The cook always prepared good dishes for him and a 'बोय' (bhoi) used to wash his feet. He always threw shawl upon his body and was forced to call Ramabai of Calcutta at Merath paying her for her train-fare from Calcutta to Merath and back. How far should I write about such a bad conduct on his part.\* It appears from what I have said above that Dayanandji did not possess any of the characteristics of a Sanyasi

which he had mentioned in the first edition of the Satyarth Prakash. Now see what sort of a man Hajrat Mahomed was. Although he conquered many countries he did not even get food to his heart's content for two days together. On the day on which he died it was found that his armour was mortgaged to a Jew. He used to get  $2\frac{1}{2}\%$  or fourieth part from the believers as alms but he considered this to be useless for himself or for his descendants. He used to spend large sums in charity daily and did not keep any thing in the house. At night he used to offer prayers to God for so much time as to have a large swelling on the legs. He always slept on a sack-cloth folded twice. One day his wife folded it four times but he warned her, next day, not to do so in future. One day he slept on a mat and the people seeing the marks of the mat on his body told him to have such comfortable things as soft bed etc, but Hajrat refused to do so. He used to mend his shoes with his own hands and so his nature and conduct were such as not to be in any way defective. All these facts are mentioned in Hadiso and in his biography. Thus you must have seen whether it was Hajrat Mahomed who underwent bodily

\* I have copied this down from pages 10-11 of the book 'सत्यार्थ प्रकाश' of Pandit Jagannathdas of Muradabad. G. M.

exertion or whether it was Dayanandji. Dayanandji ought to have talked such nonsense (and it would have been better had he done so) after proving that Hajrat Mahomed lived comfortably after he conquered different countries and after he got power into his own hands.

Dayanandji says 'It is for your selfish purpose'. It is not proper for him to find such a fault with Hajrat Mahomed. He would have been believed, had he proved any change in his conduct. His condition after this Ayat was revealed and after he got victories was the same as it was before the Ayat was revealed, consequently how can the fault be attributed to him? But, on the contrary, Dayanandji always tried to secure his purpose. As I have said above, he first of all mentioned the duties of a Sanyasi but when he became avaricious he did not mention these duties in the second edition of the Satyarth Prakasha. He did not stop even here but to secure his purpose he wrote, taking Manusmriti as his authority, on page 177 of the Satyarth Prakasha that the Sanyasis are not prohibited from accepting wealth and coined the Sloka—*विविधानि चरत्नानि विविकेषूपपादयेत्*। which according to him means:—A person should give various kinds of jems, gold and the like valuables to the clergy (Sanyasi).

But great scholars are of opinion that nowhere in Manusmriti can such a Sloka be found. The publishers of the Satyarth Prakasha in Gujarati ought to be ashamed of their conduct because in order to hide this defect of Dayanandji they say that the Sloka here quoted by Dayanandji is the 6th Sloka of A. 11 of Manusmriti. But this is not really the case; this Sloka cannot be the 6th Sloka of A. 11 of Manusmriti because the words used by Dayanandji cannot be found there. The first half of the Sloka in Manusmriti begins with 'धनानितु' and the second half begins with 'वेदवित्तु'. It does not speak about the giving of wealth or jems to a Sanyasi. The publishers of the Satyarth Prakasha in Gujarati would not have come forward to support Dayanandji in this point had they seen that A. 6. (of Manusmriti) treats, at great length, of the Sanyasis and that A. 11 does not say a word about them. For more proofs of this, refer to pages 191-97 of 'एतन्त्रे त्रिभिर् अक्षर'.

I do not understand what Dayanandji means by 'well, what is the necessity of dying or killing in fight for the religion of God?' If he questions the necessity of fighting in those days I may say that there was such a necessity. The idolaters were the first enemies of the Musalmans and when they subjected them (the Musal-



mans) to great hardships some of the Musalmans went to Abyssinia and sought the protection of Najjashi, the king of that place. Some went to Madina from Mecca and Mahomed had also to leave his dear country (Mecca) and go to Madina. The idolaters did not stop here but they instigated the Jews of Madina against the Musalmans and took them (the Jews) to their side. Now starvation began to reign supreme in the case of the Musalmans. Is it not, therefore, necessary to rival the idolaters and pay them their due? Every follower of Dayanandji would unhesitatingly say that they should be repulsed and the Musalmans ought to be freed from the tyranny of the idolaters. If Dayanandji says that God does not order the people to fight let us examine the works of Dayanandji. It is written on page 180 of the Satyarthha Prakashha :—'The Lord says: O rulers, let your weapons, fire-arms, missiles, guns, muskets, bows, swords and other arms be powerful and effective in vanquishing the enemies and resisting their onslaught: and let your army be admirable and efficient so as to be always victorious. But let the afore-said arms and accoutrements be not so useful to one who does reprehensible and unjust deeds. To be explicit, a rule prospers and progresses as

long as the people are righteous.' Rig. M. 1, S. 39. M. 2. Here the Lord says to the rulers to prepare their arms in order to vanquish their enemies, will those who accept the authority of this Mantra or will they not admit 'fighting for the religion of God'? This Mantra is also given on page 122 of the Rigvedadi Bhashya Bhumika but it is said to be M. 2 of Rig. A. 1, A. 3. V. 18 and there is a slight change in the translation; but there is no change in the original Sanskrit words of the Mantra. It is said on page 707 of the Rigveda Bhashya of Dayanandji that such high personages as the president of an assembly &c and the subjects ought to try to annihilate the foes who subject them to great hardships just as fire and such other things clear the jungles &c; Again it is said on page 1661 of the same book that the president ought to use fair words, ought to punish the wicked, ought to create dissensions in the enemy's camp, should make the people follow the path of righteousness, and should always try to make the subjects free from all kinds of hardships. Again on page 299 it is said:—'Oh, you president and people of the assembly! always try to destroy your impious enemies (unbelievers) in the way in which an iron hammer shatters stones &c



are more fervent in love towards God. Oh! that they who act unjustly did perceive when they behold their punishment that all power belongeth unto God, and that he is severe in punishing'. Thus it appears that this Ayat says that God will be severe in punishing those who act unjustly towards him. Thus to raise the doubt 'whether God will be severe in punishing this person or that person is nothing but folly. I now ask what partiality is there if God is merciful to the Musalmans who act up to the precepts of God and if he is severe in punishing those who are unbelievers and who act unjustly towards God in not obeying His commands? Dayanandji himself says on pages 126 and 279 of the Satyarth Prakasha:— 'He that slanders the Vedas and does not accept the authority of the Vedas, is an atheist'. This is partiality. Mercy is shown to those who act according to the precepts of the Koran which shows the path of righteousness while those who act according to the precepts of the books other than the Koran receive severe punishment. It is only partiality to claim the Vedas to be like the Koran because they do not show the path of righteousness.

What is the meaning of 'अज्ञ' 'अज्ञ' in Dayanandji's statement.

'If he is not partial, he will be merciful to him who is virtuous, be he anywhere, and punish him who commits vice. In such a case it is not necessary to believe in prophet Mahomed and the Koran?'. If the word, 'अज्ञ' means some country or some place, no one will undoubtedly deny it. It would have been the same if Dayanandji had become a Musalman in Surat, or in Delhi and then acted according to the precepts of the Islam religion and he would have been considered like the Musalmans of Mecca and God would have been merciful to him. He would have also, because of his acting in accordance with the precepts of the Islam religion, surpassed those residents of Mecca who, although they are Musalmans, do not obey the precepts of the Islam religion. If the word 'अज्ञ' means any religion and if God is merciful to the man of any religion who follows the path of righteousness and is severe in punishment to those who are unrighteous why should Dayanandji say on page 126 of the Satyarth Prakasha that he who does not accept the authority of Vedas is an atheist? Again on page 232 it is said:— 'The Vedas are the speech of God. All the people should act upon their precepts'. Why do you say so? Again on the same page it is said:— 'when

anybody is interrogated as to what religion he professes, he should reply that his religion is Vedic, that is to say, he believes in the teachings of the Vedas'. Why do you say so? And what was the necessity of setting on foot the Arya Samaj movement and of publishing the Satyarth Prakasha? Dayanandji should have continued a member of the Theosophical Society and he ought to have done virtuous deeds to the best of his abilities or he ought to have turned Musalman and then performed virtuous actions. It is necessary to believe in prophet Mahomed and the Koran because God reveals His will through His prophets and in the scriptures; because the Koran only teaches the path of righteousness and because Hajrat Mahomed has only described the truth. What is against the teachings of the Koran is false. It is said in the Satyarth Prakasha on page 402 that the truth is that those persons who were, are and will be the enemies of the 'Koran', will certainly fall into the darkness of ignorance and instead of obtaining happiness suffer excruciating pain, which however great will be insignificant before the monstrosity of their conduct. If any Arya Samajist has a doubt concerning this he must compare

a precept of the Koran with that of any other religion against the said precept of the Koran; he must then enter into correspondence with me, so that I may, with God's grace, set his doubt aright.

Dayanandji had once raised the same doubt, viz:—'Why did God create Satan when he is an enemy of mankind?' Dayanandji believes that idolatry was set on foot by the Jains (page 317 of the Satyarth Prakasha) and through them the people got the bad habit of worshipping the idols and thus 99 per cent of the Hindus excluding the Jains became idolaters. Such temptation to sin began to continue in their case and it still continues. Those averse to the true faith came into existence and they, according to Dayanandji, \* not only put into practice such things as the sacrifice of cows, and horses at the Homa sacrifices, drinking wine &c and adultery but also wrote such things in the sacred books of the Aryas (Urdu Satyarth page 365). Why has God created such persons? God has created Satan

---

\* On pages 149, 171, 303 and 399 of the Satyarth Prakasha printed in A. D. 1875 cows and other animals are said to be offered at the Homa sacrifices. This shows that Dayanandji is also one of those who were averse to the true faith and who were tempted to commit sins. G. M.

with the same purpose as that for which He created the persons who tempted others to sin.

Bad feelings such as those of being avaricious, malicious and deceitful &c are to be found in men. Owing to the presence of such feelings in them they are tempted to perform vicious actions and to practise roguery and deceit.

This impulse in them is called in the Arabic Language 'الشيطان' (The 'Devil' or the bad part of the soul in the man). No one can deny the existence of such a power in man; and as I have said above Dayanandji had fallen a victim to it because he could not abide by the duties of a Sanyasi. Why should God have created such a power? Just as God has created poison and such other dangerous things and has made the people aware of the antidotes against them so in the same way he has created Satan and has clearly expressed, in this as well as in other Ayats, the ways of escaping from his clutches. So how can it be possible to raise any doubt here?

The Lord is omniscient, that is to say, nothing is a secret to Him. God sees the past, present and the future. But Dayanandji does not hold this opinion. He says on page 221 of the Satyarth Prakasha that to say that God

is the seer of three divisions of time, is an act of folly. Although such is his view he finds fault with the Islam religion. If any follower of Dayanandji says that Dayanandji also believes God to be the seer of the three divisions of time because of what he (Dayanandji) says on page 63 of the Rigvedadi Bhashya Bhumika, I must say that he is a fool because he speaks of one thing in one way and at other place he speaks of the same thing in quite the contrary way, in other words because he is inconsistent. Because God was omniscient He said to Satan 'Verily as to my servants thou shall have no power over them.' I have touched this point at some length in review No. 11.

Dayanandji says 'As Satan tempts all to sin who has tempted him to it? If it be said that Satan is misled by himself, the others can also be misled in the same way.' I am very sorry to find Dayanandji putting forward such an argument. Where do the Musalmans say that others are not misled by themselves? Just as Satan was misled by his arrogance and vain conceit, others are misled in the same way. Only this is to be borne in mind that Satan was misled by his arrogance only while others can be misled sometimes by their arrogance, some-

times by Satan and sometimes by both. Thus how can there be any possibility of a doubt being raised here? I now refute the doubt above-mentioned by means of an illustration. Dayanandji heard the Koran and out of his desire for greatness and fame he was misled by himself and as a result he raised 159 doubts on the Koran. Now if any Arya by reading the 14th chapter is tempted to raise a doubt on the Koran, Dayanandji must be said to mislead him; and if any other Arya, having qualities and ideas similar to those of Dayanandji, comes forward to raise doubts on the Koran, Dayanandji cannot be said to mislead him, but it must be said that he is misled by himself. What is there to be wondered at if that be the case? The statement of Dayanandji 'If God himself misled Satan, he would be the devil of devils', proves that Dayanandji is an unbeliever. No one but an infidel would imagine such a thing of God.

33:—Verily he hath forbidden you to eat that which dieth of itself and blood, and swine's flesh and that on which any other name but God's hath been invoked. M. 1, S. 2, S. 2, V. 159.

**Reviewer:**—It is worth while to think that what dieth of itself or is slaughtered, is all the same. There may be a little difference

in other respects yet there is no difference whatever in the fact of dying. As the swine's flesh is particularly mentioned as being forbidden, can it be supposed that it is proper to eat man's flesh? Can it be a good thing to kill animals and enemies in the name of God with extreme pain? It throws a blot on the name of God. Is not God merciful to them, that he has given them extreme pain at the hands of the Musalmans without the sins of their previous existence? He does not regard them as his children. In as much as God does not forbid the killing of cows and other animals highly beneficial to the world, he causes their murder, as it were, and thus becomes the author of harm to it. He stands charged with the sin of murder. Such teachings cannot be of God or of the book of God.

**Answer:**—It is said on page 68 of the preface to the Satyarth Prakasha:—'There are many prejudiced persons who throw out conjectures quite contrary to the intention of the writer or speaker. These gentlemen are generally sectarian. Their intellect is destroyed by the darkness of ignorance brought about by sectarianism'. In place of the word 'मुर्दा' used by Dayanandji we have in the Arabic the word 'ميت' which, in

the Arabic dictionary named 'शुमुस' (Kamus) is given to mean 'that which is not subjected to slaughter'. Again it is said in the 3rd verse of Chapter V of the Koran (entitled the 'Table'), 'ye are forbidden to eat which dieth of itself, and blood and swine's flesh and that on which the name of any besides God hath been invocated; and that which hath been strangled; or killed by a blow or by a fall or by the horns of another beast and that which hath been eaten by a wild beast except what ye shall kill yourselves, and that which hath been sacrificed unto idols'. Thus it is clear from this that the word 'युसर' (युसर) means 'that which dieth of itself'. Colloquially also the word 'युसर' means 'that which dieth of itself'; and so I do not understand why Dayanandji has confounded the two although they do not mean the same thing. But he has at last admitted the truth because he says "There may be a little difference in other respects" and owing to this difference only men are forbidden to eat 'that which dieth of itself' and are permitted to eat 'that which they kill themselves'.

The flesh of the dog, the cat, the ass and such other animals as well as that of man is useless for the purposes of eating just as

the swine's flesh is useless; and this Ayat does not give a complete list of such useless animals and Dayanandji has no reason to say 'can it be supposed that it is proper to eat man's flesh'. I would like to quote here a story, told in the Vanparva of Mahabharata, which I very well remember. It runs thus:—'Three kings and a Brahman named Soheli went to the town of Alal. Alal paid them due respect and transforming his brother named Banat into the shape of a goat, killed him and prepared a dish full of cooked flesh of that brother. The three kings, on hearing that Alal has cooked the flesh of his brother Banat for them, were greatly alarmed and informed Soheli of this matter. Soheli told them not to get alarmed and he then consented to eat of the flesh of Banat. Soheli ate away all the flesh (cooked) of Banat which was served to him by Alal and when he (Soheli) had done eating the flesh, Alal called Banat with a loud voice. At that time Soheli passed wind with a noise as loud as that of thunder. When Alal told Banat to come out Soheli answered him that he (Banat) had no place to come out from. He has been digested in my stomach.' This Soheli was a leading Hindu famous for the miracles he had worked. In

the beginning of the twelfth chapter of the Mahabharata it is said that Draupadi drank the blood of those who were killed in the fight between the Pandavas and the Kauravas. Dayanandji seeing that his ancestors used to eat man's flesh and because he only found in the Koran that the swine's flesh was useless and because he did not find 'man's flesh' mentioned in it seems to have fallen in a doubt and therefore he says 'can it be supposed that it is proper to eat man's flesh?'

Dayanandji says 'can it be a good thing to kill animals and enemies in the name of God with extreme pain?' Dayanandji has here raised a doubt with respect to the killing of animals and enemies. I have answered this point in review Nos. 1, 2 and 31; still I answer the point to make Dayanandji more sure on the point. On page 45 of the Satyarth Prakash, by Dayanandji printed in A. D. 1875 Homa sacrifices are said to be offered with flesh both in the morning and in the evening. On page 149 to give balls made of flesh as an offering to the dead is considered to be no sin. On page 171 it is said that the killing of animals for the purposes of sacrifice is confirmable to prescribed rules. On page 11 of the Sanskara Vidhi of Daya-

andji printed in Samvat 1933 it is written that the man, who wishes that his son should become a learned man, a vanquisher of his foes, a reciter of the Vedas and such other scriptures and also that he should enjoy a long life, should eat cooked rice mixed with flesh. Manu. A. 5 Sloka 44 runs thus:—'Know that the injury to moving creatures and to those destitute of motion which the Veda has prescribed for certain occasions, is no injury at all; for the sacred law shone forth from the Veda'. This Sloka of Manuji shows that the Veda does order the killing of animals. Rigveda Sanhita A. 1 Sukta 61 is this:—'Oh Indra cast thy bolt of thunder against Vritra and cut him to pieces just as a butcher does a cow'. In this Shruti the cutting of Vritra to pieces is compared to the cutting of the cow to pieces. Now it is to be seen that those who believe the cow to be sacred and who worship her will never in speech, act or in comparison with other things speak of the cutting of the cow to pieces. They will also be displeased if any one of the opposite religion uses such a thing (cutting of the cow) to them. \* And it is the duty of

\* Hakim Muhmedkhan Sahab of Delhi prescribed a medicine named 'Samsan' which means the tongue of a cow'. The king was very angry with the Hakim and did not take the medicine.  
G. M.

statement 'It is contrary to the laws of nature' that he does not even understand what he himself writes. He writes at many places in the *Satyartha Prakasha* that it is quite impossible for a thing to be contrary to the laws of nature; God even is unable to act against the laws of nature. Dayanandji also calls the fast of the Musalmans to be contrary to the laws of nature although the Musalmans observe it every year. I leave to my readers to judge whether he is here right or wrong.

Dayanandji says 'Well, what kind of fast is it? Food is not taken in the day, it is taken in the night.' Upto this time I knew that Dayanandji must have got some medical knowledge but from his above statement I infer that he has no such knowledge. Night is the time to sleep while day is the time to work. It is very difficult for a man to eat at night without enjoying rest in sleep. Food is easily digested and the man becomes very hungry by his whole day's toil and however much he may have eaten during the night he will feel hungry during the day. To work with hunger pressing upon him is as difficult as wakefulness at night; and many lose their lives in doing so. The Musalmans offer prayers to God at night, although they keep awake

under the pretext of eating. Dayanandji himself says on page 20 of the *Ratanmala* that it is for the benefit of the soul to put the body to torture, and hence why should he have raised a doubt with respect to the fast of the Musalmans? This is only an advantage to the soul but the learned men of Europe speak of many diseases having been cured through such fasts. Blood rushes very quickly through the body because it becomes thin owing to the warmth generated in the body through hunger.

35:—Fight for the religion of God against those who fight against you and kill them wherever ye find them; for temptation to idolatry is more grievous than slaughter. Fight therefore against them, until there be no temptation to idolatry and the religion be God's. Whoever transgresseth against you by so doing (i. e. by attacking you within the limits of Mecca) do ye transgress against him in like manner as he hath transgressed against you. (M. 1, S. 2; S. 2, V. 174, 176, 178, 179.)

Reviewer:—If the Koran had no such injunctions as above, the Musalmans would not have transgressed so much against the people of other faiths as they have done. It is a great sin on their neck to murder innocent people. Non-belief in the religion of the Musalmans

is called infidelity. The Musalmans regard slaughter or murder to be better than infidelity. They murder those who do not believe in their faith, as they have been doing all along. They have fought for religion till they have lost their empire and power. They are very cruel to the people of other faiths. Is theft to be returned for theft? Shall we commit theft to retaliate for the harm the thieves do us? It shall ever be an act of injustice. When an ignorant person calls us names, shall we abuse him? It can never be the teaching of God, of his learned servants, or of his book. It belongs to the selfish and ignorant person.

**Answer:**—It is written on page 68 of the preface to the Satyārtha Prakāsha that there are many prejudiced persons who throw out conjectures quite contrary to the intention of the writer or speaker. These gentlemen are generally sectarian. Their intellect is destroyed by the darkness of ignorance brought about by sectarianism. Dayanandji has translated the Ayat thus:—‘Fight for the religion of God against those who fight against you’; this clearly shows that we should fight against those who fight against us. So how can the doubt, ‘It is a great sin on their necks to

murder innocent people’, have any application here? Is there any such rule among the Aryas that they should not murder even those who come to murder them? Dayanandji has not even paid proper attention to ‘Do ye transgress against him as he hath transgressed against you’ which part is also similar to the preceding Ayat.

The Koran orders the Musalmans to fight with the Kafirs or infidels and to spread the Mahomedan faith and to win for it a very high rank. In this there is no possibility of a doubt being raised at all. Just as other crimes are punished—in some the hands are cut down (Satyārtha Prakāsha, page 253); if a woman commits adultery she is condemned to be devoured alive by dogs and if a man commits adultery he is burnt alive to ashes (Satyārtha Prakāsha, page 254)—in the same way if a man, who has many obligations done to him by God, thinks some other personage to be like God in point of necessary existence and if he thinks the works of God to have been done by somebody else or if he does not believe in God himself what other great crime can he be said to be guilty of and what doubt should be raised if that man is punished with death? Dayanandji



himself says on page 203 of the Satyārtha Prakāsha 'A man commits no crime in slaying evil men and assassins, either in public or in private; for, killing anger with anger is, as it were, fury recoiling upon fury'. Manu. 8: 347. And who is a more evil man than a Kafir or an infidel? And why should a doubt be raised if he is killed? Thus you will be able to see that Dayanandji's statement 'Shall we commit theft to retaliate for the harm the thieves do us?', testifies to his want of common sense. It should be seen that we ought not to commit theft to retaliate for the harm the thieves do us but we ought rather to cut off the hands of the thieves. Infidelity should not be retaliated by infidelity but because infidelity originates in the heart of an infidel we should kill such an infidel.

Dayanandji, really speaking, loses his self-respect by often and often raising doubts with respect to the religious crusades. On pages 616 and 626 of his commentary people are said to be drawn into their religion even by force. Again in Yaju. A. 6, M. 1 it is written 'Oh king, just as I cut the necks of Rakshasas away so do you also do the same'. A. 6, M. 37:—'Oh king, you are a vanquisher of your foes.' A. 37:—'Oh king, you

undauntedly destroy your enemies. I advice you with respect to the crusades which are highly beneficial. I select you as the only man to carry on crusades. You too draw out the essence of all things just as the Sun draws out the essence of all things and just as the Wind scatters the clouds.' A. 13, M. 11:—'Oh king, you like fire burn down your enemies'. A. 13, M. 12:—'Oh fortunate king, with integrity of heart bestow happiness upon the believers in true religion. Burn down your religious adversaries, consume those who side with our enemies utterly like dried-up fuel in such a way that their very impure breath may not reach us, that is to say, in such a way that they may not be able to work us the slightest mischief.' A. 16, M. 1:—'Oh you vanquisher of evil men and destroyer of the enemies, oh you wrathful one, you who carry on crusades, may you obtain an adamant and the persons on whom you will strike the adamant and may you with your own hands strike your enemies dead with the adamant.' A. 16, M. 9:—'Oh you who are a very powerful warrior, apply with your own hand the arrows to the bow-string and cast them towards the enemies.' These Mantrās are from Yajurveda. Now let us take down the authorities

from Atharva Veda. Atharva. K. 15 A. 2 V. 9 M. 2:—"It is binding upon the assembly and the subjects that they should consider God, the president of the assembly as their King and should gather to fight under the command of the leader of the assembly. The young men of the army should, also, fight in obedience to the orders of God, the president of the assembly and the captain of the army." Atharva K. 6, A. 10, V. 97 M. 3:— Oh my young warriors, you who kill your enemies, who are well acquainted with the rules of fighting, who occupy high ranks and you who are always fearless, should always try to keep the subjects satisfied, should obey the commandments of God and should prepare yourselves to fight and defeat the evil-minded enemies. You have destroyed the armies of the enemies in the battle-field, you have brought them to an untimely end and have thus obtained much land. You have your bodies as strong as metal and you have your hands as strong as iron. Bring down the enemies with the strength of your sword so that there may also be victory for us and we may not have

\* Dayanandji says that the Vedas were revealed in the beginning of the creation but the above quotation shows that some persons did exist before the Vedas were revealed. G. M.

to sustain any defeat." It is strange that although there are many other Mantras besides those quoted above Dayanandji has raised a doubt on the Islam with respect to the crusades. What answer would he give if to these Mantras were applied Dayanandji's own words, "It can never be the teaching of God, or of his learned servants, or of his book. It belongs to the selfish and ignorant person"? It is possible that Dayanandji may be holding this opinion that the Vedas belong to a selfish and ignorant person. Oh followers of Dayanandji, now see the result of the criticisms on the Islam religion.

36:—God does not love quarrel. O true believers, enter into the true religion wholly. M. 1, S. 2, S. 2, V. 190, 193.

Reviewer:—If God does not love quarrel why does he induce the Musalmans to pick quarrels with other people? Why does he love the quarrelling Musalmans? Is God pleased with those who believe in the religion of the Musalmans? Then he is partial to the Musalmans. He is not the God of the whole world. Hence it is apparent that the Koran cannot be made by God, nor is God, the God of all.

Answer:—The word 'quarrel' used by Dayanandji has, in its place, in the Koran and

in the Urdu Satyarth Prakasha, the word 'कल' (corrupt doing). God does not love corrupt doing nor is he friendly towards the Musalmans who are addicted to corrupt doing. The disciples of Dayanandji ought to bring forward the authorities, if Dayanandji had any, from the Koran to show that God is friendly to the corrupt Musalmans. The Koran at many places speaks of the punishment inflicted upon the Musalmans who were thieves, who were licentious, who committed high-way robbery or who unlawfully murdered anyone. Also at the time of Hajrat (may the peace of God be on him) and his disciples such punishments were inflicted upon the Musalmans who committed such vicious acts. It is his want of common sense if he takes the word 'कल' (quarrel) to mean 'कल' (religious crusade) because the word 'कल' (crusades) does not signify any corrupt doing but it implies punishment to the wicked and it can never be considered to be bad.

How can God be said to be partial if he is pleased with those who believe in the Islam religion, that being the only true religion? Should God be pleased with those who believe in such false religions as the religion which makes us believe that Soul and Nature are

on the same level with God in point of necessary existence or the one which speaks of the different aspects of God or the one which speaks of a son to God? No, it can never be. If Dayanandji is of opinion that God should be pleased with those who believe in all religions why should he, on page 126 of the Satyarth Prakasha, call those who do not accept the authority of the Vedas, infidels? Dayanandji has only raised this doubt in order to increase the number of his doubts.

37:—God is bountiful unto whom he pleaseth without measure. M. 1, S. 2, S. 2, V. 197.

Reviewer:—Does God give his bounty without regard to persons' good and evil deeds? Then to do good or evil is all alike. For the bounty of joy or sorrow depends upon his will. Hence the Musalmans do what they like, being averse to religion, and there are others who not believing in the Koran are righteous in their life.

Answer:—I have already proved in Review No. 4 that there is no such thing as re-birth and thus it is quite foolish to think that the happiness and the misery of the world depend upon it. No one should ask any favour from God if He gives his bounty only according

to persons' good or evil deeds and not out of His own free will. Let us see what the works of Dayanandji have to say on this point. On page 73-4 of the Rigvedadi Bhashya Bhumika it is said "Oh Lord! may you, who bestow much learning and great wealth consisting of gold &c, be favourably disposed towards us and protect us and being our protector may you always be ready to give us happiness, in other words, develop our intelligence in such a way that we may always perform righteous actions and as a result may always meet with welfare." In the above quotation the man distinctly asks for a favour from God. The demand of such a favour from God is of no consequence if God cannot grant anything without regard to the person's good deeds and it will be said "Oh hypocrites, why do you ask for such favours from me? Make your actions virtuous and you will obtain everything you desire." But it appears from the favour that is asked here, viz, "Develop our intelligence in such a way that we may always perform righteous actions and as a result may always meet with welfare," that men can perform righteous actions only when God grants them good sense (which is called 'اقل' in the Arabic language) in order to perform

righteous actions, and thus God must be said to give his bounty without regard to the person's good works. On page 288 of the Satyarth Prakasha it is written:—"May the great God sow the seed of true religion in the heart of all the people so that the false faiths be soon annihilated for good and all!" Here God is requested to sow the seed of true religion. This demand is useless if nothing can be granted without regard to person's good deeds. Again on page 285 it is said "Lord have mercy upon us, that this dire disease be annihilated among us, the Aryas!" Here the Lord's mercy is sought to annihilate the dire disease from the Aryas. Dayanandji has asked for other favours also and the true fact has come out of his own lips although that is against his belief.

Because God is omniscient, nothing is beyond his knowledge and people enjoy happiness or suffer misery in accordance with His will. A good man will thank God if he is happy and if he is miserable he will bear the misery patiently and hence God will be favourably disposed towards him and thus it is merely childish to think, "The Musalmans do what they like, being averse to religion;" because those who do what they like and do not obey the dictates of the Koran do not do so on ac-

count of the present Ayat but are like Dayanandji who could not follow the duties of a Sanyasi because of avarice and such other vices taking firm hold of him. If they act against the prescribed rules on account of this Ayat why should the Aryas commit different sorts of crimes (no one can deny the fact that they do commit crimes) when the religion of the Aryas tells us that people obtain happiness or misery as a result of their good or evil deeds?

I do not at all understand the meaning of what Dayanandji says, viz:—‘There are others who not believing in the Koran are righteous in their life’. What proof is there to show that a Musalman becomes righteous without believing in the Koran? And what connection has it with ‘God is bountiful unto whom he pleaseth without measure’? He does not seem to understand clearly, if he means by this that although God is bountiful without measure some have turned righteous with the sole object of obtaining wealth; because the Koran tells the people to seek gain by returning to their commerce and their worldly occupations. (Koran, chapter LXII, entitled, the Assembly, Verse 10).

38:—They will ask thee also concerning the courses of women.

Answer:—They are a pollution;

therefore separate yourselves from women in their courses and go not near them until they be cleansed. But when they are cleansed, go in unto them, as God hath commanded you. Your wives are your tillage; go in therefore unto your tillage in what manner soever ye will. God will not punish you for an inconsiderate word in your oaths. M. 1, S. 2, S. 2, V. 205, 206, 208.

Reviewer:—What is written here with respect to not approaching women in their monthly course, is right. But the direction to men to go unto their wives, who are their tillage, as they please, is a cause to make them cupidinous. God does not punish men for an inconsiderate oath, they will tell lies and break oaths. It will make God an encourager of falsehood.

Answer:—Such is the miraculous power of the Koran that Dayanandji, is himself forced to write down the fact for which he finds fault with the Koran or such a fact is found in the work regarded as an authority by him. On page 161 of the Satyarth Prakash it is said ‘Now men and women should always keep it in view that seminal and menstrual fluids are invaluable substances. Whoever wastes this basis of life by going to a prostitute or strange

woman or, in the company of wicked men, is a great fool. Even ignorant peasants or gardeners do not grow their seeds elsewhere than their own fields or gardens. When so much attention is paid to insignificant vegetable seeds, and when ignorant peasants show such care, is he not a greater fool, who being wiser than all others, throws away the seed of the tree of human body into a bad field; for he gets no fruit therefrom?' Now see carefully what Dayanandji calls, in the above, the field and what the seed. Manuji too considers a woman to be a tillage. I quote here some Slokas from A. 9 of Manusmriti. Sloka 33:—'By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed; the production of all corporeal beings (takes place) through the union of the soil with the seed.' Slokas 48 and 49:—'As with cows, mares, female-camels, slave-girls, buffalo-cows, she-goats and ewes it is not the begetter (or the owner) who obtains the offspring, even thus (it is) with the wives of others.' 'Those who, having no property in a field, but possessing seed-corn, sow it in another's field, do indeed not receive the grain of the crop which may spring up.' Sloka 51:—'Thus men who have

no marital property in women, but sow their seed in the soil of others, benefit the owner of the woman; but the giver of the seed reaps no advantage.' Dayanandji raises an unnecessary doubt on the Islam with respect to the comparison of a woman with a soil with the express motive of bringing disgrace to the Islam religion although in these Slokas and other Slokas a woman is, it clearly appears, compared to a soil!

It is merely childish on the part of Dayanandji to say '..... is a cause to make them cupidinous.' He himself compares a woman with a soil. Manuji also does the same. But he does not understand the peculiarity of such a comparison and by raising a doubt on the Islam with regard to this comparison he puts himself and Manuji in the same condition as the Islam.

The first peculiarity of this comparison is this, that in tilling the soil no one will act contrary to law and lead himself astray; the second is this, that no one will perform intercourse with many women; the third is this, that the woman and her foetus will thereby be protected; the fourth is that the woman who miscarries or whose children die prematurely will not be sexually enjoyed by a man for one year,

and just as the soil becomes more strong if kept untilled for one year so the woman will care more for her foetus and will then conceive strong children; and the fifth is that no one else will sow his seed in that soil with the result that there will be no corruption.

The Koran lays down such a commandment of God which is recited by men and women in large gatherings. Sometimes the Koran lays down the commandment of God in clear words and sometimes in such a case as this it tells the people to look more to the spirit than the letter, of the commandment; but foolish persons will not take care to do so.

The phrase 'as they please' is not open to any doubt and the statement that it will make men cupiderous points out his folly. Oh Dayanandji! In every commentary it is said that the Jews thought that the sexual intercourse performed in a crooked way (e. g. from behind) was bad and said that the children that would be thus begotten would be squint-eyed. The Koran has very decently advanced an argument in refutation of this. Now let us see how Dayanandji makes the people licentious or cupiderous. On page 546 of the Satyarth Prakasha the 47th belief, out of

the many beliefs expressed by Dayanandji, runs thus:—'The niyoga (widow-remarriage) is the temporary union of spouseless persons for the purpose of raising issue in the superior or one's own tribe, on the death of the consort, or the sterility of energy in case of a prolonged disease, or on like natural mishaps to humanity.' Again on page 161 of the Satyarth Prakasha it is said:—'Q. Does the niyoga of a woman take place after the death of her lord or also in his life-time?'

A. Also in his life-time; when a man finds himself unable to beget children, he should suffer his wife to go to another, saying: 'O fortunate lady, desirous of prosperity, now do thou seek another than me, for now have no hope of offspring from me.' But she should serve her married husband as usual.' The Koran not only does not speak of such a mean thing but it hates such a thing and hence it is that Dayanandji is averse to the Koran and finds fault with it. On page 156 of the Satyarth Prakasha it is said that the niyoga of a woman with another man for the sake of raising issue is as lawful as her first marriage. The followers of Dayanandji do marry but it is to be seen when they will obey the order of their Guru in per-

forming a widow-remarriage. The Musalmans are very strong and beautiful and they are considered to be great men and thus it will be bad and harmful to the Aryas if they do not invite these Musalmans for a widow-remarriage.

It appears from Dayanandji's statement with respect to the inconsiderate oath, viz:—"God does not punish men for an inconsiderate oath, they will tell lies and break oaths" that he does not clearly understand what is meant "by 'એણે કસમ' (inconsiderate oath)" and he is even ignorant of what is stated in the Ayats preceding or following the present Ayat. Although he, on page 54 of the Rigvedadi Bhashiya, Bhūmika says that in finding out the meaning of anything we must look to the context, he does not even follow his own injunctions. I write fully the Ayat about the inconsiderate oath which Dayanandji has here mentioned,\* viz:—"God will not punish you for an inconsiderate word in your oaths; but he will punish you for that which your hearts have assented unto; God is merciful and gracious." It is clearly stated herein that God will punish men for that which

their hearts have assented unto, and thus it is nothing but foolishness on the part of Dayanandji to say "they will tell lies and break oaths." Certainly, God will not punish men for an inconsiderate oath and it is justice on his part if he does so. Dayanandji ought to have seen the meaning of 'એણે કસમ' (inconsiderate oath). Oaths are of three kinds:—એણે, ગોચર, and સુનઅકેદ. That is called the 'સુનઅકેદ' oath which is taken for the purpose of doing or not doing a thing in future. Men are punished for not abiding by this oath and this is described in the 89th verse of chapter V, entitled the 'Table'; that is called 'ગોચર' when men take a false oath for something done in the past and men thereby commit a crime and are liable to punishment; and that is called 'એણે' if a man speaks a word of oath involuntarily about something done in the past. The Ayat mentioned by Dayanandji speaks of this and a man does not thereby commit any crime and is not liable to any punishment but on the contrary it is but just and fair that he should be pardoned. He is not at fault because he has involuntarily spoken that word of oath. He cannot be said to have committed any crime if he has thought wrongly. It is, therefore, foolish

\* Dayanandji has committed a mistake in saying that this Ayat is No. 208 but the real number of the Ayat is 225.



on the part of Dayanandji to find fault if such a word of oath is pardoned.

39.—Who is he that will lend unto God on good usury, verily he will double it unto him manifold. M. 1, S. 2, S. 2, V. 227.

**Reviewer:**—What has He to do with borrowing? Will He borrow from man, who has made the whole world? No, never. It is said without thinking! Was His treasury run empty? Was He involved in loss by going rashly into business and being run upon by drafts and cheques, so that he now borrows money to meet demands, and consents to give double of the loan? Is it the work of honest dealers and bankers? It is the bankrupts or those whose expense exceeds their income that have recourse to such measures, but never God, the Almighty.

**Answer:**—Men having sense enough in them look to the context for the meaning of an Ayat or a Mantra and they translate the Ayat or the Mantra after they have carefully considered the meaning of each word therein and if the primary meaning of the word is not applicable they take the secondary meaning of that word. Dayanandji was tempted to speak so much owing to the presence of the word "sar" (borrowing) in this

Ayat. No religion believing in God and especially the Musalman religion will ever lay down that God is poor, having no money with him. The Jews did talk such nonsense as Dayanandji has done here and with respect to them the Koran says: "God hath already heard the saying of those who said, Verily God is poor and we are rich; we will surely write down what they have said." Chapter 3 Verse 181. Again the Lord says:—"O men you have need of God; but God is self-sufficient and to be praised." Verse 15 of chapter XXXV entitled 'The Creator'.

By the present Ayat God incites the people to spend money in charity. The word "sar" is used in this Ayat so that the people may know that they do not lose what they give in charity, but they are sure to get back what they lend to others and God will reward them for this. The adjective "sar" has been attached to the word "sar" which thus means good lending wherein richness or poverty has nothing to do; only for the sake of God people should lend money with purity of heart. God will surely reward such people in a manifold way. In this Ayat the word "sar" is used while in another Ayat the words "for the religion of God" is used. That Ayat runs thus:—

'The Lord says :—'The similitude of those who lay out their substance for advancing the religion of God, is as a grain of corn which produceth seven ears and in every ear a hundred grains; for God giveth two-fold unto whom he pleaseth; God is bounteous and wise'. Ayat 261 of chapter 2 entitled 'The cow'. We have other Ayats purporting the same thing.

Dayanandji would not have to show himself foolish had he only fully written the Ayat which he has here quoted or had he only looked over the same carefully. It runs thus :—'Who is he that will lend unto God on good usury; verily he will double it unto him manifold; for God contracteth and extendeth his hand as He pleaseth and to Him shall ye return'. A. 227 \* chapter II. The last words of this verse show that the money that is to be lent, is to be lent not to a poverty-stricken man or a bankrupt so that we may have to lose the money; but there is a figure of speech here and thus the money is to be lent to Him who has conferred so much money upon us and has extended His hand favourably towards us and when

He has the power of extending His hand as He pleaseth He will do so in this case also. This Ayat incites the people to willingly spend their money in charity but Dayanandji thinks the Ayat to be worthy of a doubt. To a jaundiced eye everything appears yellow. Dayanandji is right when he says 'The man who is partial is ready to prove his untruth to be truth and the truth of other religions, opposed to his own, to be falsehood.' (Preface to the Satyarthha Prakasha.) Further he says 'There are many prejudiced persons who throw out conjectures quite contrary to the intention of the writer or speaker. These gentlemen are generally sectarian. Their intellect is destroyed by the darkness of ignorance brought about by sectarianism.' Page 68 of the preface to the Satyarthha Prakasha.

Now let us examine the works regarded as authorities by Dayanandji for this question of 'ऋण'. Manusmriti A. 6 Sloka 94 runs thus :—'A twice-born man who, with collected mind, follows the ten-fold law and has paid his (three) debts, may, after learning the Vedanta according to the prescribed rule, become an ascetic.' Again on page 191 of the Rigvedadi Bhashya Bhumiya the Lord advises 'Give me knowledge wealth &c for happiness, I bestow the same on you. B

\* Dayanandji has given the number 227 to this Ayat but, really speaking, the number of the Ayat is 245. G.M.

the attitude of goodness, generosity and gentleness towards me, I will do the same to you.' This Mantra speaks of a demand of wealth &c by God with a promise to return the same to him who lends wealth &c to God. You must consider the meaning of this Ayat to be same as that which Dayanandji takes this Mantra to mean.

40.—Some of them believed (not)\* and some of them believed not; and if God had so pleased, they would not have contended among themselves, but God doth what He will, M. 1, S. 2, S. 2, V. 234.

**Reviewer:**—Do all the wars take place by the will of God? Can He do evil or sin if He will? If it is so, He is God no longer; for it is not the duty of good people to break peace and provoke war. Hence it is plain that the Koran is not made by God, nor is it written by a virtuous learned man.

**Answer:**—Of course, all the wars take place by the will of God. How could He have allowed men to make canon, guns, arrows &c if He did not like it. Page 122 of the Rigvedadi Bhashya Bhūmika. All the works of God manifest His wisdom and because He is omniscient we cannot call any of His

works to be an evil one.

That Dayanandji does not believe the Vedas to have been made by God is apparent from his statement 'Nor is it written by a virtuous learned man'; because they at many places speak of breaking the peace and provoking war and I have cited many examples in support of this in review (Nos. 31 and 35). The religious wars which the Koran speaks of are for punishing the wicked and to maintain peace in this way.

Dayanandji lays down as a second regulation of the Arya Samaj that God is the supreme and all-sustaining essence, is omnipotent, is the dispenser of equitable justice and mercy to all, is the underlying ground of everything, is all-pervading and knows what passes in the hearts of men. Some of the people of the world believe in God and some of them do not. We know from history that many wars had taken place among them in the past and in our times also such wars do take place. Thus it is clear that the Koran has described the things as they really stood. If Dayanandji thinks that the wars that take place are against the intention of God and beyond His knowledge and that they take place although He wishes that they should not take place and that although God desires that the Vedic

\* Instead of 'नहीं' it should be 'नहीं'. Perhaps this may be a misprint. G. M. 1001 and

religion only should prosper that is not really the case. God will be open to defects and He would be God no longer and His power and knowledge would be considered to be defective. All the wars that take place are in accordance with the intention of God but He is not pleased with all of them and He does not show His liking for all of them. Intention is one thing and to be pleased with or to like a thing is another and the difference between the two is mentioned in the books on rhetoric. But the Aryas cannot understand it and because it will take much time and occupy much space I explain it by means of an illustration. The Hindus hold the congress and through it demand certain rights and wish to have certain changes made in the constitution and this is in accordance with the intention of the Government because it is lawful and because the Government does not stop the people from holding the congress every year. But the Government cannot be said to like it or be said to be pleased with the movement for had it been so the Government officers must have taken part in it and they would not have been prohibited from attending it.

41:—Whatever is in heaven and on earth is for Him. His throne is extended over heaven and earth.

M. 1, S. 3, S. 2, V. 237.

**Reviewer:**—Whatever is in heaven and earth is made by God for mankind \* and not for himself. For He is perfectly content, he has no desire for any object. If there is a throne of God, He is finite. He who is finite, is not called God. For God is infinite and all-pervading.

**Answer:**—The Koran also says that everything is made for mankind; Vide 29th Verse of chapter II, entitled 'The cow'. In the Ayat under discussion the phrase 'सर्वं इसके लिये है' is a wrong translation and still he has the audacity to raise a doubt here. Dayanandji! In your translation instead of the word 'लिये' the appropriate word is 'एत' which shows ownership and thus the phrase means 'whatever is in heaven and on earth is of God'. Now see if there is any possibility of a doubt being raised on this. In this Ayat the word 'एत' is used and in other Ayat 'He has sovereignty over whatever is in heaven and on earth' the word 'सुवर्ण' (sovereignty) is used. That is to say, not only does whatever is in heaven and on earth belong to God but He has

\* In the Urdu Satyārtha Prakasha instead of the word 'एत' there is the word 'मालिक'. There must be some motive in changing the word because the translator is a supporter of flesh-eating.

sovereignty also over whatever is  
in heaven and on earth.

The word 'इश्वर' means 'power' or 'sovereignty.' Instead of the Arabic word 'इश्वर' we have in the Hindi language the word 'शक्ति' which according to us means sovereignty. It is said that the throne of Baroda is worth so many crores of rupees and that it is greater than that of Jaipur. This means that the Baroda State or Kingdom yields an income of so many crores of rupees and it is more extensive than that of Jaipur. It does not mean that the throne on which the Kings of Baroda sit is worth or has cost so many crores of rupees or that it is bigger in size than that of Jaipur. Although a king may be enjoying himself in Europe it is said of him that he is on the throne. Take the word 'इश्वर' to mean the same thing. The Koran, first of all, said that whatever is in heaven and on earth is of God or belongs to God and it further on says that his throne (sovereignty) is extended over heaven and earth. Shah Waliullah (may the peace of God be on him) gives the following translation of this part of the Ayat:—'He has sovereignty over whatever is in heaven and earth'. The word 'इश्वर' also means 'knowledge' and hence the learned men are sometimes called 'इश्वर'. So the

Ayat means 'Whatever is in the heaven and on earth is known to Him'. Dayanandji has in his translation the phrase 'आहे, इसकी ज़रूरत'; I do not understand why he has introduced the word 'आहे' and what the word stands for.

Now let us examine the Satyārtha Prakāśha. It is said on page 80 of the Satyārtha Prakāśha:—“Nara is the name of water and soul. Since God pervades water and other elements as well as all the souls, which are His temples, so to speak, He is rightly called ‘Narayana’.” That is said to be the 10th Sloka of A. 1 of Manusmṛiti. (This shows that God resides in water and souls which fact proves that God resides at one particular place and hence cannot be said to be all-pervading. The translation of the Sloka of Mānu is as follows:—‘The waters are called ‘Narah’ (for) the waters are indeed the offspring of Nara; as they were his first residence (ayana) he thence is named ‘Narayana’ i. e. God residing in water’ and thus God cannot be said to be all-pervading because He resides at one place. Again it is said in Manu. A. 1 Sloka 52:—‘When that Divine One wakes, then this world stirs; when He slumbers tranquilly, then the universe sinks to sleep’. Herein God is said to slumber tran-

quilly and he that does so cannot be said to be all-pervading. Dayanandji finds faults with the Koran in order to hide those faults which can also be attributed to his own religion. Again on page 219 of the Satyarthha Prakasha it is said:— 'It is like saying that the infinite space is brought into a womb or held in the fist of a hand, which is prima facie absurd, and can never be true. For, space is infinite and extends everywhere and so it cannot be put in the inside of a thing or spread outside of it. In like manner, God being infinite and all-pervading cannot be said to come or go to any place. A man's coming and going to a place can only happen when he is not present there. Was not God present in the womb so that He came into it? Was He not present outside of it so that He came out from inside? Who but the ignorant can say it of God and believe in it?' Dayanandji says this in refutation of the statement that God incarnates on earth and assumes a human form and has also explained the word 'all-pervading'. From the above arguments of Dayanandji I am inclined to think that he thinks God to be everywhere like sugar in water and rose in rose-water and this proves that God has length, breadth and depth;

and the thing that has length &c is sure to be divided into parts and what is divided into parts is formed out of the union of these parts; and as is said on page 417 of the Satyarthha Prakasha 'What is come into being from union can never be unbeginning and endless.' It is sure to be destroyed. It also appears from what Dayanandji says that God is not endless but has an end, that is to say, He is finite, because, although the world may be taken to begin from a period which cannot be counted, it cannot be said to be unbeginning. The world, it is certain, has a beginning and Dayanandji has expressed the same opinion on page 236 of the Satyarthha Prakasha and thus it has begun from a certain period. It is clear that the things which God created in the beginning could be counted and as time went on these grew in number and their number was increased and it is clear that what is added to a calculation is after all a calculation. They cannot be said to be innumerable or endless because we are unable to count them. So now because the world has a limit God will have an end just as the sugar has an end, when the water in the glass has an end and just as rose-water is exhausted when the rose-leaves are ex-

hausted. Consequently Dayanandji will have to withdraw his statement that God is infinite as he says on page 217 of the Satyarth Prākasha and will have to admit that He has an end i. e. He is finite.

42:—Varily God bringeth the sun from the east, now do thou bring it from the west. Whereupon the infidel was confounded; for God directeth not the ungodly people. M. 1, S. 3, S. 2, A. 240.

**Reviewer:**—See, it is the talk of ignorance. The sun never comes from the east and goes to the west or vice versa. It rotates on its own axis. It is evident herefrom that the author of the Koran did not know either geography or astronomy. If God does not direct the sinners to the right path, the righteous have no need of the God of the Musalmans; for they are already on the right path. They are to be shown the right way who are gone astray. Therefore it is a great mistake of the author of the Koran not to do his duty of showing the right way to the benighted.

**Answer:**—The ungodly king, Nimrod, who wanted to be considered God had a strong dispute with Hajrat Abraham concerning God, when Abraham said my Lord is He who giveth life and killeth; Nimrod, without understanding him,

answered, I give life and I kill.\* Abraham said, varily God bringeth the sun from the east, now now do thou bring it from the west. Whereupon the infidel was confounded and could not answer him. No one can doubt the statement of the Koran, viz:—‘The infidel was confounded.’ In popular language we say that the sun rises, the sun sets and also we speak of sunrise and sunset and according to this mode of speaking the sun was told to be brought from the west. That days and nights are due to the motion of the sun or of the earth is quite a different matter but colloquially we say that the sun rises and the sun sets and hence it is that lexicographers mean by the east the direction in which the sun rises and by the west the direction in which the sun sets.

Dayanandji is very fond of imitating the Europeans and hence it is that he was inclined to think that the earth moves, (in support of which he has said nothing) just as he wanted to prove that telegraph, canon, guns, railways

---

\* The Ayat quoted here by Dayanandji comes after this conversation. The commentators say that he (Nimrod) slew one of the captives saying that he had killed him and freed another saying that he had saved him alive.

existed at the time of the Vedas. Had he been living at the present day he would have imagined something about the telegraph. I have, in my book, 'આકાશ યાત્રા રેલ્વે વૃક્ષી યાત્રા', given strong arguments in refutation of the statement that the earth moves and although 13 years have passed and although the book was freely distributed among learned men and colleges I have received no answers to the arguments contained therein. I see no necessity of giving strong arguments here because I have already done it in that book. I only quote the works authorised by Dayanandji.

On page 129 of the second edition of 'સંસ્કાર વિધિ' of Dayanandji there is a quotation from the Shruti portion of the Atharva Veda that the earth does not move. Again it is said in 'સિદ્ધાન્ત શિરોમણી' ગોલાધ્યાય :— 'The earth is naturally stationary just as the sun and fire are naturally hot, just as the moon is naturally cool, just as water is naturally possessed of motion and just as the stone is naturally hard.' In Gujarati dictionaries the earth is called 'નિશ્ચલ' (stationary) and in 'નિષ્કૃતિ નિરૂપણ' 2; 7 it is said to be 'નિષ્કૃતિ' which means that it is destitute of motion, that is, stationary. If the earth were moving it would not have been call-

ed by this name. Again in Yajur Veda 23; 7 and 33; 79 it is said:— 'The sun moveth single and alone and goes in his golden chariot to see the divine beings'. This proves that the sun moves. Again in Yajur. 32; 6 it is said that the earth stands firm. There are many such examples in 'સિદ્ધાન્ત શિરોમણી'. Now see whether the words 'It is evident herefrom that the author of the Koran did not know either Geography or Astronomy' are applicable to Dayanandji or not?

Although I have answered to Dayanandji's statement: 'If God does not direct the sinners to the right path &c' in Review No. 5 I say something here also. On page 280 of the Satyarth Prakash it is said 'The man who has not subdued his senses is called vicious. Such a man of unsubdued senses meets with no success in the knowledge of the Vedas, in renunciation, in sacrifices, in yamas or five preliminary virtues and in the practice of religion.\* A man of the subdued senses and religious mind alone gets success in all them.' It is

\* On page 332 of the Urdu Satyarth Prakash it is written thus:— 'Not only does the knowledge of the Vedas does not do him any good but also renunciation &c'. And in Manu: 2; 97 it is said 'Neither (the study of) the Vedas, nor liberality, nor sacrifices, nor any (self-imposed) restraint, nor austerities, ever procure the attainment (of rewards) to a man whose heart is contaminated (by sensuality).' G. M.



clearly mentioned herein that the vicious meet with no success in the knowledge of the Vedas &c. Thus the same doubt which he has raised on the Koran applies with the same force to the Vedas also. Again on page 210 of the Satyarth Prakasha it is said "when the mind or soul impels the will or conative power, and the will incites the senses towards any object, whether it be theft or other vices or beneficence and other virtues, and when it begins to do the thing, its desires and judgment are bent upon that desired object. At such a time, fear, doubt and shame rise in the self-consciousness for evil works, and boldness, conviction, joy and encouragement for good works. This internal voice or impulse is not from the ego but from the Infinite Spirit." Here it is clearly said that God incites the people to feel shame in committing sins and joy in doing virtuous actions. All men are not of this type for there are some persons who do not feel any shame in committing vicious actions and they commit sins openly. To be put in this position by God is called *dalā* or *dalāda* (admonition or preaching). It thus appears that God directs not the ungodly people but only the virtuous people. Again on page 406 of the Satyarth Prakasha it is said: "How greatly have they

spread their ignorance so that there is no parallel to it in the world but themselves. It is certain that they have reaped the harvest of their disbelief in God and the Vedas." What harm is there if Nimrod who wanted to be considered God obtained the fruit of his spreading ignorance? The Koran means the same thing in "God directeth not the ungodly people."

43:—(God said, to Abraham) Take therefore four birds and remember them well\*. Then lay a part of them on every mountain; then call them and they shall come swiftly unto thee. M. 1, S. 3, S. 2, V. 242.

Reviewer:—Bravo! see the God of the Musalmans makes performances like a juggler. Is the greatness of God founded on such performances? The learned will repudiate such an idea of God. The ignorant will certainly be cheated into it. So God will be disgraced rather than glorified.

Answer:—In answer to a question by Hajrat Abraham God gave this practical example. He told him to take four birds and to keep them with him and to tame them. Then he asked him to lay each of them on every mountain and then

"*dalāda* *dalāda* *dalāda* *dalāda*" (remember them well) is a wrong translation. The real translation is "*dalāda* *dalāda* *dalāda* *dalāda*" which means "divide them" or "keep them with you and tame them."

G. M.

to call them so that they may come swiftly unto him, because they were tamed by him. Will not, if the birds obey the call of Abraham, the various parts of the universe obey the call of God who is really their protector or preserver and unite? My readers should understand that Dayanandji proves himself quite foolish in saying that the God of the Musalmans makes performances like a juggler. The other meaning of the Ayat is this:—Hajrat Abraham took four birds and divided them\* and laid each part on every mountain. Then the Lord said, "Then call them and they shall come swiftly unto thee." That is to say, I will raise the dead just as the several parts of the birds that were separated united and came to Abraham. They will unite although they may be divided unto any number of parts and be alive when I will order them to be so. This is a clear statement, not open to any doubt. According to the second meaning of the Ayat Dayanandji may consider this as a miracle and raise a doubt on it; but I see no necessity of refuting his arguments because I have already done it in review Nos. 14 & 23. I find it most appropriate to quote here what Dayanandji says on page 511:—

\* Many commentators take the Ayat to mean this and I also like this meaning of the Ayat. G. M.

"what religion can be more falsely audacious than one which claims to be true, and calls others false which contain millions of men?"

44:—He giveth wisdom unto whom He pleaseth. M. 1, S. 3, S. 2, V. 251.

Reviewer:—As He giveth wisdom to those He is pleased with, He probably gives unwisdom\* to those He is displeased with. It is not godliness. God preaches wisdom to all irrespective of persons, as He alone is absolute but not others..

Answer:—When God is considered to be omniscient and when according to His knowledge He giveth wisdom unto whom He pleaseth to doubt the giving of wisdom by God is nothing but folly. On page 80 of the Rigvedadi Bhashya Bhumika it is said:— "All men should strive after getting the help of God because knowledge of the right path (which includes wisdom also) and the power of performing penances are unattainable without His help". It is clear that all men do not get such a help from God and that God gives help unto whom He pleaseth and it, therefore, follows that God giveth wisdom unto whom He pleaseth.

\* From giving wisdom to some it follows that some do not get it. But to write "He probably giveth unwisdom" is sheer folly on the part of Dayanandji. How can a man being so very dull and foolish originate the Quran? G. M.

about their husbands is sheer folly on the part of Dayanandji. It is folly on his part to say 'Why has He not made men dwell in paradise for ever' when in the Ayat it is clearly stated that those who are devout continue in paradise for ever. Why should the doubt 'How do they pass their time there' when these women are free from impurity and are meant for the devout persons? Perhaps Dayanandji may be thinking others like himself because although he was a Sanyasi he had to call Ramabai from Calcutta to pass his time with her.

Dayanandji has not put forth any solid arguments to prove that there can be found no women living in the paradise and hence his doubts cannot in any way apply to the Islam religion. I now quote authorities from the Vedas to show that Dayanandji has wrongly raised the doubts. In Atharva. K. 11, P. 24, A. 4, M. 27 is to this effect:—"God has produced deities, manes of the dead, men, Gandharvas, Apsarasas and other deities living in paradise." The word 'Apsarasas' in the above quotation mean women staying in paradise and in some books it is taken to mean 'देविका' (heavenly women). Dayanandji has quoted this Mantra on page 109 of the Rigvedadi Bhashya Bhumika. He

has there given the meanings of God &c. The word 'Apsarasas' means according to him 'Their wives'. He has not quoted a dictionary in which the meaning of the word is thus given. To say that these heavenly women, the Apsarasas, are the wives of learned and wise men, is just like saying, as is considered in the Islam religion, that the women living in paradise are the wives of the devout persons. In Kolang Upanishada Atharvaveda it is said:—"The name of this path is 'ज्ञान' (that is to say, the knowledge of Brahma). Those who follow this path are led through the path of righteousness by Brahmaji when they die. They are, first of all, led in the house of the God Agni; then of Vayu; then of the deity presiding over water; then in the solar region; then in the house of Indra; then of Prajapati and lastly in the house of Brahma. In the midst of these seven places there is a ditch by name 'कल' or belly which contains desires, avarice, anger, envy, fraud, partiality, vanity and lust. Two deities are kept on each side of the ditch so that no one except him who has performed great penances can cross the ditch. Near this ditch there is a river named 'सरो' and those who bathe in it become quite young. Again there is a tree

remarriage. The Arya religion allows the women to remarry although their husbands are living and that too with the express desire of their husbands; the Islam religion, on the contrary, hates such a practice. The Islam religion considers it a tyranny of God when He keeps the Soul and Nature under his control and exercises His power over them although they are not created by Him. Under these circumstances the Islam religion is the only true religion and others are false.

To say that the Islam religion is only 1300 years old is foolish on the part of Dayanandji. This religion is as old as Hajrat Adam, the first of the created beings. Every prophet spread this religion; Hajrat Mahomed who existed 1300 years ago also did the same. The 'Koran' says:—'And Abraham bequeathed this religion to his children and Jacob did the same, saying, my children, verily God hath chosen this religion for you, therefore die \* not, unless ye also be resigned.' (A. 132 of chapter II, entitled 'the cow'). Dayanandji has already raised a doubt on the 2nd chapter and now he does the same with respect to chapter III but did he not see that if the Islam religion had been only 1300 years old how

could Hajrat Abraham and Hajrat Jacob have ordered their sons to follow the Islam religion when they existed more than thousands of years ago? I think that Dayanandji does not, in his enmity towards the Islam religion, properly use his senses.

If the man, who says that the Islam is the only true religion in the sight of God, be said to be partial, what should that man be said to be, who calls those, who do not accept the authority of the Vedas, infidels (page 126 of the Satyarth Prakasha)? And what should that man be called who says: (page 232 of the Satyarth Prakasha) 'When anybody is interrogated as to what religion he professes, he should reply that his religion is Vedic, that is to say, he believes in the teachings of the Vedas'?

48:—Every soul shall be paid which it hath gained, neither shall they be treated unjustly. Say, O God, thou possessest the kingdom; thou givest \* unto whom thou wilt; thou takest away from whom thou wilt; thou exalteth whom thou wilt and thou humblest whom thou wilt; in thy hand is good, for thou art al-

\* Here Dayanandji has left out certain words. It should be thus:—'Thou givest the kingdom unto whom thou wilt; thou takest away the kingdom from whom thou wilt. G. M.

\* Die as Mussalmans only. G. M.

mighty. Thou makest the night to succeed the day; thou bringest forth the living out of the dead; and thou bringest forth the dead out of living; (Dayanandji writes 'और मर्त्य; उदित; उदित; मर्त्य; निरालो' ) \* and providest food for whom thou wilt without measure. Let not the faithful take the infidels for their protectors, rather than the faithful; he who doth this shall not be protected of God at all. Say, if ye love God, follow me; then God shall love you and forgive you your sins; for God is merciful. † M. 1, S. 3, S. 3, V. 21, 22, 23, 24, 27.

**Reviewer:**—If every soul is to be paid what it has gained, there will be no forgiveness. If it be forgiven, there will be no full reward and there will be injustice. If God giveth kingdoms without good deeds, He will be unjust. Can it be possible to bring forth the dead from the living and vice versa? For, God's law is inviolate and inexorable. It cannot be changed. Now look at the teachings of partiality. Those who are not in the fold of Moslem religion, are stigmatised with the

epithet of infidels. It is here commanded not to make friends with the best of them, but to enter into friendship with wicked Musalmans! Such a teaching ousts God from Godhead. Hence, it is plain, that ignorance and partiality dominate over the Koran, its God and the Musalmans. Wherefore the Musalmans are in the dark as to truth. Look at Mahomed's boast that if they believed in him, God would love them, and if they did the sin of partiality for him, he would forgive them their sins. Hence it is certain that Mahomed's heart was not pure and that accordingly he made the Koran or got it made for him.

**Answer:**—Righteousness is the result of faith and it will be of no use to a man who has no faith and he will be never forgiven for the sins committed by him. The Koran says:—'Surely God will not pardon the giving Him an equal; but will pardon any other sin, except that, to whom He pleaseth'. A. 48 of chapter IV, entitled 'women'. Again it says:—'Since it hath been spoken by revelation unto thee, and also unto the prophets who have been before thee, saying, verily, if thou join any partners with God, thy work will be altogether unprofitable and thou shall certainly be

\* Here Dayanandji has not written the words in their proper order. There should be the sentence in this form.

† Dayanandji has not properly translated this part. It runs thus:—for God is gracious and merciful. G. M.

one of those who perish'. (A. 65 of chapter XXXIX, entitled 'The troops'). It further on says, 'They who shall be unbelievers, and accuse our signs of falsehood, shall be the companions of hell fire, therein shall they remain for ever'. A. 39 of chapter II, entitled 'The cow'. Thus the punishment for such a man is 'falling in the hell fire'. He is subject to the laws of treason and so he is punished with transportation for life, as it were, in the hell fire; while the man who has faith in him and who has performed good actions shall be the companion of paradise for ever. The Lord says, 'The people who have faith in them and are pious are the companions of paradise: therein shall they remain for ever'. A. 82 of chapter II, entitled 'The cow'. Now although a man, who has faith in him, may be impious he is sometimes punished for his vicious acts and sometimes he is forgiven but Dayanandji says, 'If every soul is to be paid what it has gained, there will be no forgiveness' without even thinking that a man is sometimes forgiven (and this is the reward he gets) because he has got faith in him and because he has an inclination towards performing virtuous actions. Thus forgiveness is also a kind of reward a man gets. Bhag-

vadgita A. 18 Sloka 62 runs thus:—'In this way all the creatures resort to God; do you, oh descendant of Bharata, therefore, casting off your vanity, seek shelter, in every way, with Him. By his favour you will obtain the highest tranquility, the eternal seat'. Sloka 66 runs thus:—'For-saking all duties, come to me as your sole refuge. I will release you from all sins; be not grieved'. This shows that the man who offers repentance is pardoned for his sins and this forgiveness is the reward the man gets when he resorts to God as his sole refuge and to say that every crime ought to be punished is foolish. The question of forgiveness has already been treated in Review No. 22.

In answer to the statement about the giving of kingdoms; viz.—'If God giveth kingdoms without good deeds, he will be unjust', I may say that God gives kingdoms unto him whom he is pleased with out of his own free will and without regard to his good works. Now, when there is no such thing as re-birth it is wrong to say that the man gets kingdoms as a result of the good works performed by him in his past life. A common man can do good to his fellow-brother and can show favour to him; such a quality he gets through God and this

quality is, as it were, a manifestation of that quality in God and hence how can it be possible that God has not this quality in him and He cannot show any favour. If, however, he gives rewards in accordance with the good or evil works performed by men, if he cannot show favour to anybody out of his own free-will and if he acts in accordance with equitable justice he is not fit to be thanked. He is like a debtor who when he discharges his debts does not do it out of favour to anybody. If it is incumbent on him to act only in accordance with justice he is worse than a common man who does good to his fellow-brother. Why should we thank him when he has not the power to show favour to anybody out of his own free-will. But because the people of every religion are one on the point of wishing thanks to God it follows that if He shows favour to anybody without regard to his good works he can also give kingdoms to anybody.

The question which he has raised with respect to 'thou bringest forth the living out of the dead', only points out his folly. If he did not know the meanings of 'يُحْيِي' and 'يُمِيتُ' he ought to have raised the doubt after knowing the meanings of these words from somebody. Suppose an infidel

is 'the dead' and a believer is 'the living'. Then this part of the Ayat would mean this, 'God brings forth a true believer out of an infidel e. g. The father may be an infidel and his son may be a true believer and He brings forth an infidel out of a true believer, e. g. The father may be a true believer and his son may be an infidel and this is what we witness in this world. Again semen and eggs are inanimate things and from them come out living beings, that is to say, the living are brought forth out of the dead. The seeds are inanimate things and from them come out living objects such as trees, plants &c and from these trees, plants &c are obtained seeds. Again knowledge is compared with life and ignorance with death: and thus the Ayat means this, thou bringest forth the learned out of the ignorant and ignorant out of the learned. All these meanings apply to this Ayat of the Koran and they are used by us in our everyday talk. Dull-headed as he is, he could not properly understand the Ayat and thought it to mean that living men or animals are brought forth out of the dead men or animals and with this sort of power of understanding in him he has come forward to raise doubts on the Koran. Well done!



He has also raised doubts with regard to the statement that the infidels should be regarded as such and no one should make friends with them. I have already spoken in favour of the statement, about speaking of the infidels as such. Dayanandji on page 126 of the Satyarth Prakash regards those who do not accept the authority of the Vedas as infidels. The man who is, as it were, in love with God, who does not give a partner unto God in His wisdom and His works, who believes God to be the only one fit to be worshipped and who believes God to be the creator of all created objects, can never make friends with an infidel. Can he truly make friends with one who believes in three Gods, who speaks of a son to God and who is an idolator? He can never do so. All men unanimously declare that just as it is not proper to make friends with one who has got vices in him, e. g. a thief, a wicked man and a drunkard, so it is not proper to make friends with one who is an infidel. Let us refer to Dayanandji's writings in order to make this point clear. On page 281 of the Satyarth Prakash it is said:—'The company of atheists, cheats, ungrateful persons, liars, selfish persons, fraudulent persons, deceivers, and other wicked fellows, should be studiously avoided'. Why

should Dayanandji here tell the people to avoid the company of an infidel. Are all the infidels of a wicked nature? No, never. The Greek philosophers who were infidels were of a good nature. Bradlaw and other atheists of Europe were also good-natured. The wicked persons are enumerated after the infidels have been spoken of and so why should the people be prohibited from making friends with atheists? The cause of not keeping the company of atheists is also the cause of not being on friendly terms with Kafirs or infidels. On page 279 of the Satyarth Prakash it is said:—'The man who disrespects the Vedas and other sacred Scriptures founded upon them, should be excommunicated by the responsible gentlemen, for he that slanders the Vedas, is an atheist.' Manu. 2; 11. Again on page 196 Dayanandji says:—'On occasions, if thought advisable, he should surround the enemy and besiege him and harassing the country, spoil or destroy his provender, food, water and fuel. His tanks, walls round the city and moat should be breached and demolished. At night the enemy should be threatened with attack. Measures should be taken to subdue him.' Again on page 251 he says:—'But now on account of their ill-luck, indolence, negligence,



and internecine quarrels, the Aryas have lost their own undivided, independent and peaceful rules of Aryavarta; much less to talk of their rule over foreign countries. Whatever rule they have left to them is trampled down by foreigners. A few kings are independent. When evil days come, the people have to suffer many troubles. Whatever good may be done to them, the Home rule is the best of all. A foreign rule, though free from religious bigotry, and race partiality, though benevolent to the people like parents and endowed with mercy and justice is not conducive to perfect peace and happiness. Does the injunction here laid down speak of keeping friends with foreigners or of not keeping friends with them? It is an open-faced lie on the part of Dayanandji to say 'It is here commanded to enter into friendship with wicked Musalmans'. Will any one come forward to show me which words in the Ayat point to the fact above-mentioned by Dayanandji? Or is there any one who will prove this fact by a quotation from the Koran or Hadisa? "..."

Dayanandji says, 'Look at Mahomed's boast that if they believed in him, God would love them'. Herein there is no difficulty but Dayanandji does not seem to understand it. The Koran was re-

vealed to the Musalmans through Hajrat Mahomed to whom the Koran was explained by God and then Mahomed explained it to the true believers. All should follow the injunctions laid down in the Koran as they were explained to them by Hajrat Mahomed and not that they should follow them any way they like because in so doing they have to suffer much and it thus follows that people must believe in Hajrat Mahomed. The Koran emphasises the same thing, viz:— 'If ye love God, follow me: then God shall love you' that is to say, no one can be said to love God without his obedience to the commandments of God. Obedience to God can only be learnt through His prophets and thus it is said that God loves only those who follow Hajrat Mahomed. Notwithstanding this, Dayanandji says 'If they believed in him God would love them'; I am very sorry to find him so much wanting in sense. Is it against law that a man, who obeys the commandments of God, should be favoured by him? Is it partiality? With so much sense in him he has come forward to criticise the Koran! Thus it will be clear to you that his statement 'If they did the sin of partiality for him, he would forgive them their sins' is quite nonsensical. He writes on page 289 of his

Satyartha Prakasha about his worthless book, the Satyartha Prakasha that he who reads these fourteen chapters without partiality and with the eyes of justice and equity, will be inspired with truth and blessed with happiness. This is nothing but partiality and can it be no sin in following him? He does not consider it to be so while he says that in following Hajrat Mahomed there is partiality which is a sin. Hence I am convinced that Dayanandji was not pure hearted.

49:—Angels said, O Mary, the Lord hath chosen thee and exalteth thee above all the women of the world. M. 1, S. 3, S. 3, V. 35.

Reviewer:—As God and his angels do not now come to talk with anybody,\* how is it they came before for the purpose? If it be said that the former generations were righteous and the present ones are not, it is not true; for there were more people ignorant and barbarian in those countries when the religions of the Christians and the Musalmans were preached than now-a-days, and so such religions opposed to knowledge were accepted by them. Now there are more enlightened people and so they do not spread; nay, such

sham religions are sinking below the horizon of knowledge, much less they make any progress at all.

Answer:—Had any atheist written this or raised such a question I would have been forced to write more on the point but as it is Dayanandji who accepts the authority of the Vedas and who raises such a question, I see no necessity of writing more. The question mainly rests on this, whether what does not happen now-a-days did or did not happen in times of old. When the revelation of God does not at present take place (according to Dayanandji's assertion) how could the Vedas be revealed to Agni, Vayu and others in the beginning? Now the people are not born young how was it that many men were born young in those days? (Satyartha Prakasha page 249). Now if you assert that there was a necessity of such a thing and at present there is no such necessity suppose the same to be the case with respect to the miracles and the talk of the angels. It is very well known that it is the business of God or rather He best knows what things are necessary and what not. Take for example, rain. We many times feel its necessity but because God does not think it necessary to send rain he does not send it.

Dayanandji says "There were more people ignorant and barbarian

\*According to Dayanandji's translation this Ayat does not say a word about the talk of God with anybody. Consequently he must have, it is clear, raised this doubt only to mislead the people. G. M.

in those countries when the religions of the Christians and the Musalmans were preached." This is right because the Vedas, as Dayanandji believes, existed in the beginning of the creation and those who acted according to the Vedic precepts became ignorant and barbarian and because now there are more enlightened people, the Vedas do not spread. The Aryas cannot act up to the third regulation of the Arya Samaj which is to this effect that the Aryas should study the Vedas and should spread the Vedas by teaching them to the people. The Aryas believe the works of Dayanandji to be full of faults and for this fact refer to pages 3, 4, 5 of the translation of the preface by Munshi Ramji Jignasu.

50:—When he decreeth a thing, he only saith unto it, be, and it is. The infidels (Jews) devised a stratagem against him (Christ); but God devised a stratagem against them; and God is the best deviser of stratagems. M. 1, S. 3, S. 3, V. 39, 46.

**Reviewer:**—As the Musalmans do not believe that there existed any other thing but God in the beginning, to whom did God say, Be? What was it that came into existence? The Musalmans will never be able in their whole life to answer this question. For an object

cannot come into being without its natural cause. To say that an effect takes place without its cause, is tantamount to saying that one's body came into being without his parents. He who is duped, or who deceives and devises stratagems, can never be even a good man, much less the deity.

**Answer:**—Dayanandji says that his doubt, concerning God's statement, viz, "Be and it is," can never be answered by the Musalmans even in their whole life; but this doubt is not worth much. He is caught in his own trap because this doubt is solved by his own words in Review No. 27. I here quote only one sentence of Dayanandji. It is on page 232 of the Satyarthha Prakasha and runs thus:— "The qualities, influences and natures of eternal things are also eternal, and those of transitory ones transitory." This is clear that nature is not unbeginning because the qualities, influences, &c. of nature are often changing; sometimes the nature assumes the form of water and sometimes of fire, that is it sometimes wets and sometimes dries a thing. Thus God is the creator of nature also and thus nature is not the material cause of the universe.

Now look at the answer to the statement about the word 'भर' (Bhar). There is a very valuable book in the Arabic by name 'भरते रीति'

and in this book the meaning of the word 'મકર' is thus given:— 'મકર' is to change by some means the thought or intention of another'. In 'ઇબને અસીર' it is said, 'The 'મકર' of God is to treat the wicked persons cruelly and thus to protect the righteous'. It is said in 'લેસાનુલ અરબ':— 'મકર' is to devise plans secretly'. In the Ayat preceding and following this Ayat there is a statement about Christ and this Ayat speaks of the treatment of Christ by the Jews. Thus according to 'મુરદ્દી રહેબ' the Ayat means this:— 'The Jews devised a stratagem against Christ but God devised a stratagem against them, i. e. God did not allow them to succeed in their plans and saved Christ from the Jews and God is the best deviser of stratagems, that is to say, he is best at changing the intention of anybody.' According to 'ઇબને અસીર' the Ayat means this:— 'The Jews devised a stratagem to ill-treat Christ but God devised a stratagem against them i. e. He punished the Jews and thus saved Christ and God is best at punishing the infidels and protecting the righteous'. According to 'લેસાનુલ અરબ' it means this:— 'The Jews devised a stratagem to take Christ into their power but God devised a stratagem against them i. e. God secretly planned to save Christ and God can ex-

cellently do this'. Why should these meanings be at all doubted when it is clear that God plans every thing secretly i. e. without letting anybody know of it?

Suppose the meaning of the word 'મકર' is only to practise fraud or deceit and suppose it has not any of the meanings above mentioned; still a sensible man would never find fault, of any kind whatsoever with God because the Koran describes God as possessing the most excellent qualities. 'The Lord is the king, is holy and possessed of all attributes befitting Him and enjoys place and comfort'. 23rd verse of chapter LXIX, entitled 'The emigration'. Dayanandji has quoted the Mantras, 32, 33 and 34 of Atharva. K. 10, P. 23, A 4 on pages 6, 7 and 8 of Rigvedadi Bhashya Bhumika and it is said that God has got the same organism as the human beings, that is to say, He has got feet, eyes, mouth, head &c but Dayanandji does not take these words, feet &c, in their literal sense but in their figurative sense. If he can do so in this case what hinders him from taking the words used in the Koran not in their literal sense but in their figurative sense?

Dayanandji ought to have seen that only those who are destitute of power and strength are under

the necessity of practising fraud or deceit upon others and that such is not the case with God who is called in the Koran 'अक्षर' (all-powerful). 'He is the supreme Lord over his servants and he is wise and knowing'. A. 18. of chapter VI, entitled 'The cattle'. He alone can blame God for practising fraud or deceit upon others because his intellect seems to have been marred by his enmity towards the Koran (page 68 of the preface to the Satyarth Prakasha).

Again in 'मुद्रादते राजे' it is said, 'The meaning of the word 'भद्र' without the addition of the genitive case in common and hence the word 'भद्रस-सैये' (deceitful stratagems) is used with respect to the wicked persons everywhere in the Koran. Read A. 43 of chapter XXXV, entitled 'The creator'. And for the purpose of expressing the words 'सारी तक्षीर' (good or wise plans) the word 'अैर' (good) is added to 'भद्र'. Thus you will see the words 'अैर भद्रिनी' (which means 'one who devises wise plans') are the most appropriate word in the Ayat quoted by Dayanandji and so, how can these words bring any blame upon God? Dayanandji, it seems, understood this and so he translated the words 'अैर भद्रिनी' as 'one who is the best deviser of deceitful stratagems. Dayanandji

has, in his commentary on Rig-veda, twisted the meanings of the words any way he liked \* and he wanted to do the same with respect to the Koran in order to mislead the people; but he had at last to be ashamed of his conduct. Does the word 'अैर' mean good or much?

Although if we suppose that the word 'भद्र' is not used in two ways still this Ayat of the Koran is not open to any fault whatsoever. Words are many times used in the Koran according to the principle of 'सनयते मोक्षार्थं', that is to say, if a word be used with another already used, the former assumes the form of the latter although it means quite a different thing. As for example it is said in the Koran, 'व नञ्जि सैयेअतीन सैयेअतुन भिसदोहा' meaning, 'the retaliation of evil ought to be a evil proportionate thereto'. A. 40 of chapter XLII, entitled, 'Consultation'. All wise men are all one on this point that the punishment for an evil

\* Dayanandji has, on page 249 of the Satyarth Prakasha quoted the following Sloka:—

मनुष्या ऋषयश्चै तत मनुष्या अजायन्त ॥  
which he says is a Sloka from Yajurveda. But learned men are of opinion that this Sloka cannot be found in the Yajurveda and the followers of Dayanandji have not as yet given the whereabouts of this Sloka. G. M.

must be proportionate to the evil done and this is not 'અદી' (evil) but it is used in accordance with the said principle. So with 'મકર'. The word 'મકર' was used with respect to the Jews and so in accordance with this principle of 'સનમ્તે મોશાકલા' it is also used with respect to God and because an ignorant man cannot take it to mean fraud or deceit and because persons like Dayanandji may not be led astray, the word 'ખેર' was used with 'મકર' and hence the word 'ખેર મકરીન'.

The word 'મકર' also means 'પોશીદા દેખીર' (to plan secretly) and all the plans of God are secretly performed. 'પોશીદા દેખીર' has in Gujarati and Urdu these equivalents:—'દાવ અલાવે or દાગમાં લેવું' (to bring under power or subjection) and it is also of two kinds, good and bad. The fault that has been attributed to the Koran is quite irrelevant. Dayanandji is greatly deceived and thus he tries to deceive the people because he thought that the word 'મકર' used in the Arabic language has the same meaning in Gujarati as it has in the Arabic language. The Arabic word 'અહેલ' means in Persian 'નાહાન or બેખબર' (ignorant) but in Urdu all the three words mean quite different things. A great man may be called 'બેખબર' if he may

not be educated and he will not feel hurt but he will feel greatly hurt if the word 'અહેલ' is attached to him. In the same way a word means one thing in one language and means quite a different thing in another language. The word 'શરીર' means body in Sanskrit and Gujarati but in the Arabic language it means one who is corrupt. So with respect to the word 'મકર'. It means one who devises 'wise plans' and in Gujarati and in Urdu it means quite a different thing. In the 'Creole' language the word 'કાકી' means waste matter or dirt and in our language it means the brother of the father. What does this signify?

The word 'મકર' means to devise stratagems; the word 'મકર' means one who devises stratagems and the word 'મકર' means one who devises many stratagems. The third letter of the word 'આહિમ' is a 'મકર' and from this many names of God such as હકીમ (God), આદિત્ય (Sun) are obtainable (page 72 of the Satyarth Prakasha) and if, as Dayanandji believes, a word used in one language should mean the same thing in another language then God would be a 'મકર'. Beware, O you followers of Dayanandji.

In the first chapter of Satyarth Prakasha Dayanandji has mentioned various names of God.

On page 78 God is called 'ऐ' which means one who delights in the happiness of himself or one who delights in sporting but he has not mentioned what kind of sport he plays. The word 'ऐ' means gambling and from this the word 'ऐ' is derived and it thus means a gambler. But it is not known when he practises gambling. Perhaps God may be gambling in the Divali Holidays when the Hindus in Central India gamble freely and consider this in accordance with religion; the Government also allows them to do so for two or three days. Alas! Dayanandji calls God a gambler applying the epithet 'आरि' to Him although that epithet can never be applied to him. How can this man ever criticise the Koran?

51:—Is it not enough for you that your Lord should assist you with 3000 angels. M. 1, S. 4, S. 3, V. 110.

**Reviewer:**—If God assisted the Musulmans with 3000 angels why does he not assist them now when their many kingdoms are ruined and are being ruined? Hence this assertion is to catch people in their snare and is very revolting to the sense of justice.

**Answer:**—Of course, what the Koran has here said is all right and the contemporaries of

Hajrat Mahomed did witness with their own eyes his truthfulness. No one can raise a doubt about this help which was granted in former times although at the present day angels do not help the Musalmans notwithstanding the great necessity of such a help to the Musalmans. Because the Koran says, "Afterwards did we cause you to succeed the apostles in the earth; that we might see how ye would act." A. 14 of chapter X, entitled 'Jonas'. There must be a book to show what acts should be performed. In short all men should hold these beliefs, viz:—There is no God but one God, there is no partner unto God, God likes union on the part of the true believers & He rewards those who are so united and God orders the Musalmans, "Cleave all of you unto the covenant of God and depart not from it." A. 103 of chapter III, entitled 'The family of Imran'. Here people are ordered to be unanimous and not to create dissensions among themselves. They should try to be one not in speech only but also hearily. It should not be that their heart longs for one thing while their tongue and other parts of the body go quite the opposite way. They should also be one with their caste fellows and not on terms of disagreement. The Koran says, "Be not

refractory, lest ye be discouraged and your success depart from you." A 46 of chapter VIII, entitled 'The spoils'. But if the Musalmans do not act up to this injunction of the Koran and were not unanimous the result must be that their kingdoms should be ruined and that they should not hope to get help from the angels.

Had Dayanandji only referred to the context he would have at once seen that there is no necessity of raising any doubt whatsoever. In the Ayat preceding the present Ayat it is said, "In God let the faithful trust." One can hope for a good crop after exerting himself utmost in the field but that man should be said to be mad who relies upon God to give him good crop although he has done nothing in the field, nor even tilled his field. In the same way the Musalmans should abide by the commandments of God and rely upon His help. After the present Ayat it is said, "verily if ye persevere and fear God" and from this it is clear that all should trust in God for His help, should fear God and should persevere and then and then only the angels come to their help. But the Musalmans lost their kingdoms because their acts were bad. The Lord says, 'None shall conquer you if you put strong trust in me'. A. 139

of chapter III, entitled 'The family of Imran'.

On page 180 of the Satyarth Prakasha it is said, 'The Lord says: O rulers, let your weapons, fire-arms, missiles, guns, muskets, bows, swords and other arms be powerful and effective in vanquishing the enemies and resisting their onslaught; and let your army be admirable and efficient so as to be always victorious'. Rig. M. 1, S. 39, M. 2 and Dayanandji has also quoted this Mantra on page 121 of the Rigvedadi Bhashya Bhumiika. But he has written these words 'ॐ नमो भगवते वासुदेवाय' (The Lord wishes them a blessing) but why was not this blessing effectual against Mahmud of Ghazni and the Europeans? And why were the Aryas reduced to a wretched state for which Dayanandji laments on page 251 of the Satyarth Prakasha? Now if any follower of Dayanandji comes forward to maintain that the kingdom prospers as long as the people are religious and it is ruined when the people become vicious or unrighteous, as is said in Rig. M. 1, S. 39, M. 2. Dayanandji ought to have considered the same to be the case with the Koran. But there are many prejudiced persons whose intellect is destroyed by the darkness of ignorance; page 68-69 of the Satyarth Prakasha.



52:—And help us 'against the unbelieving people. He is the best helper and benefactor. If ye die or be slain in the cause of God, ye shall rejoice for the favour of God. M. 1, S. 4, S. 3, V. 130, 133, 140.

**Reviewer:**—Look at the error of the Musalmans, who pray to God for killing those who don't profess their religion. Is God so simple as to accept their prayer? If God is the doer of the Musalmans' work, how is it that they are destroyed or meet with no success? God appears to be attached to the Musalmans out of his fondness. If God is so partial to to one sect, he cannot be worthy of adoration by the righteous.

**Answer:**—It is no error of the Musalmans if they pray to God for killing those who don't profess their religion. For every kind of necessity God should be prayed. It is a sort of obligation upon the Musalmans to oppose those who don't profess their religion. Now let us see what the Rigveda says on this point, Dayanandji, on page 178 of the Rigvedadi Bhashya Bhumika, writes, "we seek shelter with Indra for our success in battle—Indra\* who is the

protector of the world, whose powers are many, who is the swift conqueror of foes in battle, who is the Lord of men, who is extremely powerful and mighty and who is the bestower of great strength. May that powerful Indra, bestower of immense riches, give success to us always in everything that pertains to the state. Yaju. A. 20, M. 50. When it is allowed to offer prayers even to Indra for success how can the Musalmans be said to be in error if they pray to God for killing those who are not of their religion.

Now in an Ayat preceding the Ayat quoted by Dayanandji it is said:—'And God had given you, the victory at Bedr when ye were inferior in number', that is to say, looking to the number of the enemies you were very inferior in number. The Musalmans could not compete with their enemies who were very numerous and were ably managing their armies because the Islam religion was then in its infancy and so the Musalmans were few in number. The chief object of the Koran was to spread the Mahomedan religion. The Mahomedans might have enjoyed kingdoms but the real object of the Koran was to spread the Mahomedan religion and hence it was necessary to send the angels to assist the Mahomedans so that the Maho-

\* This Mantra is quoted here with the changes made by Dayanandji. In this Mantra we do not meet with the word 'इन्द्र' (God) or any word akin to it. Herein prayer has been offered to Indra and the qualities of him only are herein described.

medan race may not be extinct and the Islam religion may not die out. Afterwards the Mahomedans increased in number and gradually became very numerous and there is no necessity of the assistance of the angles in order that the Mahomedan religion may not die out with the destruction of their kingdoms. Dayanandji on page 249 of the Satyarthha Prakasha says that in the beginning many were born young and had no parents because there was such a necessity as that time and at present they are not born so because there is no such necessity. Suppose the same to be the case with the coming of the angels. Much is done by the Aryas, by the Theosophists and by the Christians, who even spend a very large sum of money to annihilate the Islam religion and of course the assistance of the angels is badly required by the Musalmans and the angels do help them because all the attempts of the Christians and others prove fruitless and the Islam religion is always prosperous. The Mahomedans are called illiterate while the Christians and the Hindus are all learned; still the Mahomedans take so much care of their religion and give such rejoinders to the criticisms made on their religion that their opponents are

made silent; and the Mahomedans can do so on account of the help of the angels. Oh Lord! May you send Gabriel to my help against those who don't profess the Mahomedan faith. May God be gracious.

Dayanandji says that the Vedas allow the people to possess fire-arms, guns &c and that God promises to make them victorious over their enemies. Satyarthha Prakasha page 180 and page 121 of the Bhumika. Who are these enemies? Are they those who believe in the Vedas or others? If you say that they are those who believe in the Vedas, why should the Vedas not allow the people to kill others when they allow the people to kill those who believe in the Vedas and when they (Vedas) promise to make the people victorious over them? And if they are others what error have the Musalmans committed if they pray to God for killing those who don't profess their religion? Herein they have followed the Vedic precept. Thus it follows that Dayanandji considers the Vedas as much defective as the Koran and hence it is that he raises such a doubt.

Answer has already been given in Review No. 51 to the statement, 'If God is the doer of the Musalmans' work &c.'

53:—Nor is God disposed to make you acquainted with what is a hidden secret, but God chooseth such of his apostles as He pleaseth; believe therefore in God, and His apostles. M. 1, S. 4, S. 3, V. 159.

**Reviewer:**—When the Musalmans do not believe in any other person but in God, nor do they associate any one with God, why have they associated the prophet with God in their belief? The prophet has become associated with God, since God has so commanded in the Koran. So it is inconsistent to call God without an associate—'la sharik'. If it be interpreted to mean a belief in the mission of Mahomed, it is asked what is the necessity of his being a prophet. If God cannot do his work without making him his prophet, he certainly becomes dependent and powerless.

**Answer:**—In his fondness for criticising the Koran, Dayanandji has lost all his self-respect, and is not even ashamed of telling lies. Dayanandji says, 'when the Musalmans do not believe in any person than in God &c'; it seems to me that he has written this under the influence of 'Bhang'. It is merely falsehood to say that the Musalmans do not believe in any other person than in God. 'મહાન લાગુ' means 'વિશ્વાસ કરવો' (to believe in or trust in some-

body). The Mahomedans believe that Hajrat Mahomed, Hajrat Christ, Hajrat Moses, Hajrat Abraham, Hajrat Noah and others were the prophets and the true devotees of God. They were created by God and they used to lead the people on the right path. They were dependent upon God for everything. The Mahomedans further believe that Iblis is Satan who tries to mislead the people by his evil suggestions and those who are caught in his trap turn a right thing into a wrong one and by raising unnecessary doubts make others as devilish as they are. The Musalmans also believe that the kings Pharaoh and Nimrod wanted the people to treat them as God. They had also fought with the prophets. The Musalmans believe in the last day of resurrection, paradise and hell. They believe that two and two make four and that ten multiplied by two becomes twenty and believe in such other hundreds of things; can all these be said to be partners to God? Surely Dayanandji must be said to be a 'મુશરીફ' i. e. one who gives a partner unto God because he says that the quality of being unbeginning which is the special attribute of God belongs also to the Soul and Nature. Dayanandji brings a black stain upon his learning by raising such worthless doubts.

Again he says "If it be interpreted to mean a belief in the mission of Mahomed &c." Undoubtedly the Musalmans put faith in the mission of Hajrat Mahomed. This cannot be said to be a belief in the duality of God and Dayanandji was also unable to raise that doubt but he questions the necessity of being a prophet and asks whether God was unable to do his work without him. This is a question which none but an infidel can raise. God has shown the causes of all his works. Rain falls because corn would grow and the people would be fed thereon in order to live and similarly there was the necessity of Mahomed being a prophet to preach to the people.

Now I would like to apply this doubt of Dayanandji to what he believes in. He believes in the four Vedas just as he believes in God and also that these Vedas were revealed to Agni, Vayu, Aditya, and Angira and he believes that these four Rishis were the 'यज्ञ' of the Vedas i. e. those to whom the Vedas were revealed. Thus according to Dayanandji's belief the Aryas speak of a partner unto God and hence they believe in many Gods. What was the necessity of these four Rishis? God must be admitted to be dependent and powerless if He cannot do his work without creating them and

without revealing the Vedas to them. The answer which the followers of Dayanandji will give to this will also serve as that of the Musalmans. It seems to me that Dayanandji raises such doubts because he does not believe in the Vedas and the Rishis to whom the Vedas were revealed in the way in which he does not believe in the Koran and Hajrat Mahomed; or that he becomes quite senseless when he criticises the Koran.

54:—O true believers, be patient support one another, be engaged in war, fear God, that ye be happy. M. 1, S. 4, S. 3, V. 178.

Reviewer:—The God of the Koran and his prophet were both fond of war. He who sanctions war, breaks peace. Does a nominal fear of God bring happiness? Or does it come from the unrighteous dread of unrighteous war? If the fear of God in name will do, to fear or not to fear him is alike. But if the dread of the bloodshed destroy happiness, it is right.

Answer:—According to the meaning of this Ayat given in "अ-रिर् अरि" it has no connection whatsoever with war; but it is an excellent moral advice. The Ayat means this:—"O true believers, be patient and strive to excel in patience and be constant minded and fear God that ye may be happy." The Lord says, "Be patient," that is to say,

in understanding the arguments in favour of the unity of God, the mission of the prophet, revelation and the day of resurrection, in discharging your duty of answering to the criticisms of the people of other faiths, in avoiding all forbidden objects and in such times as illness, poverty, famine, &c. This kind of patience has reference to one's own self. Again He says, "Be calm in your conduct or intercourse with others," that is bear patiently any harm done to you by others; be always calm although you may be distressed at something, which the members of your family, your neighbours or your relatives may have done to you and be always patient and calm in not requiting for the evil done to you. Although a man can bear everything patiently he is sometimes led astray by certain vices such as anger, malice, cheating, avarice and lust, and so it is said 'be constant minded' and there must be some cause why a man should be patient himself and in his conduct towards others and should be constant minded in acting in this way irrespective of his feelings and this cause is the fear of God and so it is said "and fear God so that ye may be happy" and thus there is nothing here that can be criticised. There is no Mantra in the Vedas which can be placed side by side with this Ayat or can be considered equal to it, because this Ayat gives

a very good moral precept in very few words.

I now return to Dayanandji's statements. I have at great length dealt with the the question of religious wars in Review Nos. 31 & 35. A war is of two kinds—one, that which is in accordance with religious precepts and the other, that which is against law. The latter is bad and therein there is no fear of God, while in the former there is fear of God and it is through such wars that peace prevails everywhere and the wicked are punished and such wars are spoken of in the Koran. But if Dayanandji is of opinion that every war is illegal and that no religion will ever preach to the people to carry on wars must be said to falsify himself and the Vedas also; because in the Vedas there are many Mantras which speak of war. On page 194 of the Satyarth Prakash he quote Slokas 169, 171 of A.7 of Manusmriti which run thus:—"when he comes to know that war at certain time will bring on a little distress to him, but at other time tend to his advantage & certain victory, he should make truce and hence have patience till favourable time. When all the people or army is exceedingly happy and in prosperous condition and he also thinks them to be in the best circumstances and himself in the same state, it is time for him to commence hostilities" or

wage war against the enemy. When he finds his forces jubilant, strong and ready for action & the army of the enemy weak and unready, he should proceed to engage with him. Is it not injustice to say that the wars spoken of in this Mantra are in accordance with religious precepts and that those of the Koran are not so? Thus it is clear that what Dayanandji says," Does a nominal fear of God bring happiness &c" is sheer nonsense.

55:—These are the statutes of God. And whoso obeyeth God and his apostle, God shall lead him into gardens, wherein rivers flow, they shall continue therein for ever; and this shall be great happiness. But whoso disobeyeth God, and his apostle, and transgresseth his statutes, God shall cast him into hell-fire; he shall remain therein for ever and he shall suffer a shameful punishment. M. 1, S. 4, S. 4, V. 13, 14.

Reviewer:—God himself has made Mahomed his associate. It is written in the Koran itself. See how God fondles with the Prophet! He has made the Prophet the co-sharer in the paradise. Not in one single thing is the God of the Musalmans independent. It is then useless to call him without the second or associateless. Such doctrines cannot form the subject of the word of God.

Answer:—May the curse of God be on the liars. God does never take anybody as His partner. The Musalmans offer their prayers five times a day and if only the obligatory prayers are taken into consideration the Musalmans speak of Hajrat Mahomed nine times in the day thus:—‘अशहदे अंन मोहम्मदं अन्देह व रसूदेह’ which means, ‘I bear witness that Hajrat Mahomed is His Prophet and has been sent down to deliver His mission’. It is folly on the part of Dayanandji to attribute to this religion the fault of speaking of Hajrat Mahomed as a co-sharer of God.

Before this Ayat quoted by Dayanandji the regulations of the Court of Wards and the laws of inheritance are given; and Hajrat Mahomed described these laws to the people for their proper guidance and it is proper to warn the people that those who will follow them will be happy and will enter into paradise; while those who will disobey them and will not properly distribute their estate will fall into the hell-fire. How can there be any ‘शुर्क’ (speaking of a partner unto God) in this?

Wise men say that obedience to parents, good men and in the case of females obedience to their husbands is greatly advantageous,

while disobedience to them does them great harm and hence it is that people learn by heart the sayings of wise men. Consequently how can the obedience to Hajrat Mahomed who was a Prophet prove Hajrat Mahomed as a partner to God?

Dayanandji has, on page 121 of the Satyarth Prakash, sanctioned the belief in books other than the Vedas and says that those who obey the precepts of these books obtain salvation and those who disobey them fall into hell. Again on page 123 it is said, "The reason why the books written by seers and savants alone should be studied, is that they were very great scholars versed in all the authentic books and were righteous at the same time." So why should it not be said to be binding on the Mahomedans to follow the teachings of Hajrat Mahomed who was, according to what God himself has said, a great scholar and was righteous? And why should not the man (Dayanandji) who considers him as a partner unto God be said to be foolish?

56:—Verily God will not wrong any one the weight of an ant or mite and if it be a good action, he will double it. M, 1, S. 5, S. 4, V. 13, 14.

Reviewer:—If God does not do even a mite of injustice, why

does he double a good deed? Why is he very partial to the Musalmans? In fact, doubling or diminishing reward makes God unjust.

Answer:—None but the mean will call it an injustice on the part of God if he favours or does good to such of his devotees who offer him prayers with purity of heart. Can the masters who give presents to their faithful servants be said to be unjust? Dayanandji seems to think that God should take his advice while distributing the reward of righteousness. On page 420 of the issue 10th of Book I of 'अहिंसा रास' printed in February 1903 at Itava, Pandit Bhimsen Sharma, a former pupil of Dayanandji, has shown how much mercy Dayanandji was capable of showing to others. The passage runs thus:—

"A Durbar was held at Delhi in honour of Queen Victoria, the Empress of India in Samvat 1933. On the way a bag containing the clothes of Dayanandji was lost on the rails on account of great confusion on the platform; and his servants had to pay four rupees as damages. He would hardly have got two rupees if he had sold them by auction or otherwise. No one could change his intention although many people tried hard to persuade him." What wonder is there if such a mean-minded man denies the beneficence of God?

Diminishing a reward may be unjust but how can doubling a reward be said to be unjust? What proofs can be adduced in support of that?

Dayanandji's statement, "why is he very partial to the Musalmans?" bespeaks his want of sense. God is never partial to any body! "God loveth those who act justly" Ayat 13 of Chapter XLIX, entitled, 'The inner apartments.' Again it is said, "It (paradise) shall not be according to your desires, nor according to the desires of those who have received the Scriptures. Whoso doth evil shall be rewarded for it." A. 123 of Chapter IV, entitled 'women.' Now can you say that God is partial? Dayanandji very much feels that God should show favour to his true devotees and hence his doubt. Otherwise there is no other reason why Dayanandji should raise such a doubt.

57:—When they go forth from thee, they meditate by night a matter different from what thou speakest. But God shall write down what they meditate by night. God hath overturned them for what they have committed. Will ye direct him whom God hath led astray; since for him whom God shall lead astray, thou shall find no true path? M. 1, S. 5; S. 4, V. 80, 87.

**Reviewer:**—If God writes all events in books and ledgers, he is not omniscient. If he is omniscient, he has no manner of use of writing. The Musalmans say that Satan has become the devil by deceiving and misleading all; but when God also leads men astray, what is the difference between God and Satan? The only difference seems to be that God is a great devil and Satan is a small devil. For the Musalmans say that whoever misleads is a devil. This assertion has made a devil of God.

**Answer:**—Dayanandji! The phrase 'अपेक्षे लिखति' (God writes) has many meanings; and God cannot be found fault with, whatever meaning may be attached to this phrase. One meaning of the phrase is to write this that your actions will never be unknown to me and I will punish you for your acts. Such a figurative use of the phrase is found in all languages. A teacher or an officer says to his criminal pupil or his criminal subject that he knows his actions very well, which means that he (the criminal) should not remain under a delusion or deception because he would be punished. Sometimes it is also said that he (the teacher or officer) has paid great attention to his case and also that he has taken down the



facts in the case. All this means that the criminal should never remain under a delusion because the officer or the teacher knows his case full well. Take the present Ayat in the same light. Dayanandji must, therefore, be said to be foolish if he questions the omniscience of God. The second meaning is that when they go forth from thee they meditate a matter different from what thou speakest. God writes down what they meditate, that is to say, He reveals their wicked thoughts in the Koran; and the Koran at many places gives the treacheries of the unbelievers and this fact proves the omniscience of God. The third meaning is this that God writes, that is, He orders the angels who take an account of men's actions to write. This practice seems to be in all the languages. 'The Collector writes or the Governor writes that you should do so'; this means that he orders his Shirestdar or Chitnis to write out something. The Musalmans believe that some angels take down an account of men's actions not for the information of God but in order to show it to the criminals on the day of judgment so that they may know what acts they had performed. Thus he only can doubt the omniscience of God who thinks it an act of folly to

say that God is the seer of the three divisions of time. (Satyarth Prakasha, page 221).

Why should Dayanandji have not written the Ayat in full? It runs thus:—'They (unbelievers) say, obedience: yet when they go forth from thee, part of them meditate by night a matter different from what thou speakest; but God shall write down what they meditate by night: therefore let them alone and trust in God, for God is a sufficient protector'. A. 81 of chapter IV, entitled, 'Women'. In this Ayat Hajrat Mahomed is told to trust in God and the greatness of God is described because He is said to be a sufficient protector and thus Hajrat Mahomed is in need of nobody's help except His. Hajrat Mahomed is the best of the prophets and occupies a higher rank than all the angels but because he also is ordered to trust in God it appears that he also is a servant of God. Consequently this Ayat is a sufficient answer to the doubt which Dayanandji raises on the Islam that it speaks of Hajrat Mahomed as a partner to God. Thus it appears that this is the cause of Dayanandji's not writing the Ayat in full. Oh followers of Dayanandji, is there any Mantra in the Vedas which address Agni, Vayu, Aditya and Angira, to whom

the Vedas were revealed, with the pronoun of the second person and thus proves the oneness of God by calling them dependent upon God?

By raising the second doubt Dayanandji shows himself in his true colours i. e. a Bhat. Dayanandji himself writes, "God hath overturned them for what they have committed. Will ye direct him whom God hath led astray?" Here it is clearly stated that they are led astray for what (i. e. vicious acts) they have committed and this means that God will not direct them by offering his help. The same is said in the Vedas. Dayanandji writes on page 9 of the Rigvedadi Bhashya Bhumika:- "whose shade (meaning favour) is life immortal while whose displeasure subjects a man to births and deaths-the conditions of mortal life." Again he writes on page 122:- "This is not a blessing to those who are hypocrites and are wicked." Rig. A. 1, A. 3, V. 18, M. 2. I have spoken about this point at great length in Review No. 6.

58:-If they (infidels) not restrain their hands from warring against you, take them and kill them wherever ye find them; it is not lawful for a believer to kill a believer, whoso killeth a believer by mistake, the penalty shall be the freeing of a believer from slavery and a fine to be paid to the family of the de-

ceased unless they remit it as alms; and if the slain person be of a people at enmity with you, and be a true believer, the penalty shall be the freeing of a believer. But whoso killeth a believer designedly, his reward shall be hell, he shall remain therein for ever, and God shall be angry with him and shall curse him. M. 1, S. 5, S. 4, V. 90-92.

**Reviewer:-**Now look at the great partiality of the Koran, which allows the Musalmans to kill infidels wherever they find them. But they are not to kill their own co-religionists. Killing a Musalman by mistake entails atonement only upon the murderer but killing an unbeliever gives him a right to enter into paradise. Such a direction should be thrown into a well. Such a book, such a prophet, such a God and such a religion do no good but a positive harm to the world. It is better such religions should not exist. Wise men should shun such infatuated religions and act on the directions of the Veda wherein there is not an iota of falsehood. They say that hell is the penalty for murder of a Musalman; but their opponents say that heaven is the reward for the murder of a Musalman. Now which of them is true? They both should be rejected, being fanciful religions, and all persons should believe in the Vedic

religion, which shows them the right way of the noble-minded, and warns them against the wrong way of the wicked, and which consequently is the best religion in the world.

**Answer:—**Dayanandji again has raised the oft-mentioned doubt against religious wars. I have already solved the doubt in Review No. 31 and 35 and so I give here two examples instead of dealing with it at great length. On page 10 of P. I. of Aryatwa Prakasha the following Sloka (Rig. A. 1, A. 4, V. 10, M. 3) is quoted:—

विज्ञानीहचार्यान् यच्चदस्यवा वहिष्मते  
रुध्या शासद् वृत्तान् which means:—

Oh Lord, you know the Aryas full well to have this opinion about them, that they strictly adhere to the directions given in their religious books and so destroy all the Dasyus\* who, as you know, perform vicious actions. This Sloka clearly speaks of the destruction of the Dasyus and the Vedas teach the people to make such a request. I apply Review No. 52 to Dayanandji thus:—‘Look at the error

of the Hindus who pray to God for killing those who don't profess their religion. Is God so simple as to accept their prayer &c?’ It is to be seen what answer the Aryas would give to this. Again on page 79 of the Satyarthha Prakasha it is said, ‘Rudra because he brings the wicked to grief and causes them to weep. This shows that the Lord is called Rudra. Now just as he brings the wicked to grief and causes them to weep by punishing them with famine, plague, various kinds of diseases and through wild animals such as tigers, wolves &c he can also make the Musalmans punish the unbelievers. How can there be any doubt as to that?’

If we read further we meet with the Law of crimes such as murder. These laws have reference to both the Musalmans and the infidels who live in union. There is punishment in killing any of the two. But Dayanandji has left out that part because he wanted only to mislead the people. It runs thus:—‘But if he be of a people in confederacy with you, a fine to be paid to his family and the freeing of a believer’. Well, Dayanandji? Does not the Koran assign any punishment for killing an infidel in confederacy with the Musalmans?

Dayanandji seems to have been very angry with the Koran because

\* The Aryas believe that the Vedas are from the beginning. But this Mantra falsifies that belief. This Mantra shows that there were at that time two sorts of men—one believing in the Vedas and the other not believing in the Vedas and that the former performed righteous actions while the latter performed vicious actions.

he says that it should be thrown into a well. I care not a bit for it. The Vedas are gradually losing ground. The Aryas do not dare to publish them in Gujarati or in Urdu; while the Koran is translated and is being translated into different languages. There's no wonder in Dayanandji's dislike for the Koran because the Koran says, 'We send down of the Koran that which is a medicine and a mercy unto the true believers, but it shall only increase the perdition of the unjust'. A. 82 of Chapter XVII, entitled 'The night-journey'.

Now let us examine Dayanandji's statement. The Koran speaks of the killing of those who are not of the Islam religion and so Dayanandji thought it fit for being thrown into a well: and the cause why it should be so has at great length been mentioned in the Vedas, in Manusmriti and in the Satyarth Prakash. So according to Dayanandji's own assertions these books ought also to be thrown into a well. Well done!

Dayanandji says, 'All men should act on the directions of the Veda'. The Vedas speak of the destruction of the Dasyus; so why should the Koran not be believed only because it treats of religious Wars?

Again in Review No. 20 he says, 'If we think, we shall find falsehood in all faiths and what is truth, is alike in all, and all contention originates in ignorance'. And in Review No. 8 he says, 'Hence their contention is all false; but the truth is that in all religions the righteous will get happiness and the wicked torment'. The purport of these two statements of Dayanandji is this that there is truth as well as falsehood in all faiths which also include the Vedic religion and that in all religions which include the Islam religion, the Christian religion as well as Jainism the righteous will get happiness. Again in Review No. 58 he says, 'All should act on the directions of the Veda wherein there is not an iota of falsehood'. Thus it must be said that all Dayanandji's contention originates in ignorance.

Again in Review No. 36 he says, 'Is God pleased with those who believe in the religion of the Musalmans? Then he is partial to the Musalmans. He is not the God of the whole world' and in No. 58 he says, 'all people should believe in the Vedic religion'. Is God pleased with those who accept the Vedic religion? If yes, according to Dayanandji's own statement God is partial to the Aryas. He is not the God of the whole world.

Dayanandji says, 'which shows them the right way of the noble-minded, and warns them against the wrong way of the wicked and which consequently is the best religion in the world'; and in 'आर्या उद्देश रत्नभाषा' No. 50 he writes, 'Those people who are possessed of such good qualities as good nature, the quality of being religious and benevolent &c and who live in Aryavarta are called Aryas and in No. 42 he says, 'They are called Dasys who do not possess such good qualities as the Aryas but are stupid, wicked and addicted to stealing'. This shows that those Aryas are Dasys who do not know the Veda, who do not perform a sacrifice even at the expense of four annas daily, who do not perform the remarriage of widows, who do not keep themselves aloof from their pregnant wives upto the time of delivery and who harm those who are not of their religion. Thus 95 per cent. of the Aryas must be called, according to Dayanandji's statement, Dasys. Every Arya should judge himself and his co-religionists by his or their actions. In his belief No. 20 on page 544 of the Satyarthha Prakasha Dayanandji says, 'The learned men are called Gods, the ignorant devils, the vicious fiends and the hypocrites

monsters'. Thus Dayanandji also gives other titles to the Aryas.

Dayanandji must be, according to his own statement, called Anarya or Dasyu. On page 443 of the Satyarthha Prakasha it is said, 'Is it a little sin to show compassion to animalcules and to slander, to do no good to the professors of other faiths?' This shows that to slander, to do no good to the professors of other faiths is a very great sin; and this sin is not less than the sin of killing animalcules; but Dayanandji does the same thing himself; because he cheats the people by quoting wrong authorities under the name of the Vedas, has done great injury to the people by taking their property under the guise of a Sanyasi giving wrong authorities from Manuji for his being so, he has accepted alms from the people whom he had seen with his own eyes slaughtering caws; he had dissected a dead body floating on the water of a river while he was a Sanyasi, he had entered the image of a bull and slept there and had eaten everything such as butter &c that were offered to it. (Read pages 38, 56, 57 and 60 of the translation of his autobiography by Dalpatrai). Thus Dayanandji is a real Dasyu. Oh followers of Dayanandji! Now see what fruits

you receive by the criticisms on the Islam.

59:—But whoso separateth himself from the apostle, after true direction hath been manifested unto him, and followeth any other way than that of the true believers, we will cause him to obtain that to which he is inclined, and will cast him to be burned in hell. M. 1, S. 5, S. 4, V. 113.

**Reviewer:**—Now look at the partiality of God and this apostle. Mahomed and other apostles thought that if they did not promulgate such doctrines in the name of God, they were not to be accepted by the people at large, nor will they get wealth wherewith to live in ease. Hence it is evident that they were astute enough to accomplish their sordid purposes at the expense of others.. Wherefore these apostles were not good people and their teachings can have no weight with the learned good people.

**Answer:**—Such doubts of Dayanandji rather bring about the excellence of the Koran. Wise men will never raise any doubt on the Koran but Dayanandji had to take such nonsense. The Answer to Dayanandji's doubt is contained in this very Ayat in "After true direction hath been manifested unto him." The word 'دلالة' (direction) means in Arabic 'دلالة' which

means 'that which is established.' Thus the meaning of the Ayat is ;—'Whoso separateth from the apostle, after true direction (that which is established as a fact) hath been manifested unto him'. It is the work of a sinner to act against what is established as a fact (with strong arguments in support of that) and when the Koran says the same thing how can it be said to be faulty?

The doubt which Dayanandji has here raised proves him to be a foolish person. Those who have read the second chapter of Manusmriti cannot help laughing at Dayanandji for raising such a doubt. This chapter instructs the the people to honour their Gurus and to consider them even better than their parents. Not only this but Sloka 225 of chapter II speaks of the preceptor as an image of the Supreme Spirit and in Sloka 233 it is said that by obedience to his teacher a man gains the world of Brahman. So why should the people be not ordered to honour and obey Hajrat Mahomed who is a great Guru and a very great Mahatma? And why should those who disrespect him or disobey him not be punished?

In answer to Dayanandji's statement, viz:—"Hence it is evident that they were astute enough to accomplish their sordid

purposes" I quote his own words. On page 427 of the Satyārtha Prakasha he writes thus:—"A man generally thinks others to be of the same character as himself." Dayanandji has many times misled the people by practising fraud upon them and has passed his time simply in enjoyment forsaking all his duties as a Sanyasi and he thinks others of the same type as himself. Many of the Aryas who know Sanskrit have lost all faith in his writings; Vide pages 3, 4 and 5 of the translation of the 'Bhumika' by Munshi Ramsaheb and almost all the Theosophists bring to light the hollowness of his writings.

60:—And whosoever believeth not in God and his angels and his Scriptures, and his apostle\* and the last day, he surely erreth in a wide mistake. Moreover they who believed and afterwards became infidels, and then believed again, and after that disbelieved and increased in infidelity, God will by no means forgive them nor direct them into the right way. M. 1, S. 5, S. 4, V. 134, 135.

**Reviewer:**—Can God still be without an associate? Is it not a contradiction to call God as-

sociateless and at the same time to associate a number of beings with him in the belief? Does not God give forgiveness after three times? Does he show the way after disbelieving three times? Does he not direct into the right way after the fourth time? If all persons disbelieve four times each, infidelity will increase very much.

**Answer:**—Dayanandji has already raised a similar question in review Nos. 21 and 54 and I have also at great length answered to it; still I must make the meanings of the words 'शरी' and 'वाशरी' clear. These words do not occur in the Urdu or the Gujarati language but they occur in the Arabic language. The meaning of 'शरी' is a partner or an associate and 'वा' in 'वाशरी' stands for 'नहीं' (not) and so the word 'वाशरी' means 'without a partner' or 'associateless.' Dayanandji ought to have shown that the Musalmāns speak of the angles, the Scriptures and the apostles as partners to God in His personality, His qualities and in their prayers to God and then he would have rightly said that the Musalmāns call God associateless without any reason. He has not done it and nobody can ever do it. Consequently Dayanandji's statement is merely nonsensical.

\* The word 'अपुत्र' (apostle) is not the singular number but in the plural number; and so it ought to be 'अपुत्र' (apostles).

Dayanandji ought to have learnt the meaning of the sentences—"They who believed and afterwards became infidels and then believed again and after that disbelieved" and ought to have seen to whom they refer; and it would have been better had he raised the doubt afterwards. The persons referred to were the Jews who first believed in Moses but afterwards became infidels because they began to worship the calf. They believed again and left out worshipping the calf. Again they rejected Jesus and then filled up the measure of their unbelief by rejecting Mahomed although their books spoke of the great foresight of Mahomed. Thus what doubt is there if God does not forgive them? Only the wicked persons who have no faith in God can do so.

Although if Dayanandji does not take this Ayat to refer to the perverse Jews the meaning of the Ayat is quite clear that those who believed and afterwards became infidels and then believed again and then again disbelieved were after all unbelievers and so God can never forgive them. This Ayat does not say a word about disbelieving twice or thrice: so that Dayanandji is not justified in saying, 'Does he show the way after disbelieving three times?'

&c. In Ayat 217 of Chapter II entitled, 'The cow' it is thus said, 'But whoever among you shall turn back from his religion and die an infidel, their works shall be vain in this world and the next; they shall be the companions of hell-fire, they shall remain therein for ever'. This shows that only those acts are taken into account which the man has performed before his death.

61:—God will surely gather the ungodly and the unbelievers together in hell. The hypocrites act deceitfully with God, but he will deceive them. O true believers, take not the unbelievers for your protectors or friends. M. 1, S. 5, S. 4, V. 138, 141, 143.

**Reviewer:**—What is the proof of the Musalmans going to the paradise and others to the gehena? Eravol! Away with such a God as is deceived by hypocrites and deceives others! Let him go and make terms with deceivers on mutual understanding.

यादशी शीतला देवी तादशः खरवाहनः।

As is the goodess of small-pox so is her ursine vein. When like is associated with like, they pull on well. How can they be not deceivers whose God is a deceiver? Can it be proper for any one to enter into friendship with a wicked Musalman and not with a non-Musalman good man?



**Answer:—**The proof of the Musalmans going to the paradise is this that they strongly believe in the Koran and follow the directions of the Koran which has obtained a world-wide reputation and is such that it can never be found fault with. Although Dayanandji and other persons of his type have tried to find fault with it yet by so doing they have proved themselves to be merely foolish. No one could produce a chapter like the one in the Koran although it has been challenging all to do it since past 1300 years. Dayanandji has said in Review No. 8, 'Is it difficult to produce a chapter like it—' but he has only stopped there and has not done anything substantial. It would have been better if he had produced a small chapter or if he had made any one produce it instead of taking the unnecessary trouble of writing the 14th chapter of the Satyarthha Prakasha wherein he has proved himself quite foolish because the production of such a chapter would have helped him much in criticising the Moslem religion. This is not a small proof that they have to obey a Prophet of whom other Prophets spoke to the people thousands of years before his birth.\*

\* On this point refer to A. 6 of my book 'Sargalga' and pages 48—49 of 'Rustaga R-e' G. M.

Will any Arya give proofs of the truth of Dayanandji's statement on page 232 of the Satyarthha Prakasha, viz: 'When any body is interrogated as to what religion he professes, he should reply that his religion is Vedic, that is to say, he believes in the teachings of the Vedas'?

I do not at all understand to what words in the Ayat Dayanandji's statement, viz: "..... as is deceived by hypocrites," refer. These words do not even occur in Dayanandji's translation; in it we have "The hypocrites act deceitfully with God." Now if some one acts deceitfully with some other man can the latter also be said to act in the same way towards the former? Dayanandji very often has tried to deceive the people but they have detected his evil intention and have cast it in his teeth. Consequently it is the work of a hypocrite and not of a true believer to think about God who is All-powerful and All-knowing that He is deceived by hypocrites.

Leaving aside the question that God is deceived by hypocrites I must say that no one can act deceitfully with God and that God does not also act deceitfully with others. Although I have touched this point in Review No. 50 I would like to write something here also.

The word 'જુલોગ' used by Dayanandji in the Ayat has for its equivalent 'મોના ફેકીન' which means one who openly professes the Islam religion but is at heart an infidel. The word 'ઢેળી' would have been most appropriate here. They did not act deceitfully with God but with the apostle of God, and the sentence 'They act deceitfully with God' is used because these hypocrites acted deceitfully with Hajrat Mahomed in what he was doing in spreading the Islam religion under the orders of God. There are many instances in the Koran in which the word 'મોનાફ મક્રુફ' (filling up of the illipsis) is used. The Koran has the phrase 'વ જાહેદુ ફીલાહે' which would literally mean 'જોદામાં લડો' but by filling up the illipsis it means 'જોદાના માર્ગમાં લડો' (fight for the religion of God). Say for example, a Government officer enters into some kind of agreement under the orders of the Government but this agreement has no reference to that officer but to the Government; and if the people commit a mistake they will be said to commit an offence to the Government and if they act deceitfully with that officer they will be said to act in the same way with the Government. So suppose the same thing in the present case. This

example is such that it needs no further explanation. The Ayats on which the Review No. 141 has been taken, describe the acts of these hypocrites thus: 'When they stand up to offer their prayers they stand idly only for show and not with the least intention of meditating upon God'. They did not like to offer prayers to God but they only did it for show and this was the act of hypocrisy on their part. At other place the Koran says, 'There is a man who causeth thee to marvel by his speech concerning this present life and calleth God to witness that which is in his hear,\* yet he is most intent in opposing thee' A. 204 of Chapter II entitled, 'The cow'. It is thus clear that they used to act deceitfully with Hajrat Mahomed and others. Thus 'જોદા તેઓને ધોકા આપનાર છે' means that God punishes them. The word 'ધોકા' is used for 'શિક્ષા' (punishment) according to the principle of 'સનઅતે મોશાહ્લા' (i. e. if a word be used with another that has already been used then the former assumes the form of the latter). Again A. 9 of Chapter II entitled 'The cow' will throw much light on the present Ayat because therein

\* That is to say, he declares on oath that what he says really proceeds from his heart. G. M.

are also described certain acts of these hypocrites and I quote it here. 'They seek to deceive God and those who do believe but they deceived themselves only, and are not sensible thereof'. Thus they tried to deceive God and the Musalmans. This Ayat does not speak about Hajrat Mahomed but about the Musalmans. It is therefore clear that the hypocrisy practised on Hajrat Mahomed must be said to be practised on God because Mahomed was obeying the orders of God in spreading the Islam religion. When 'તેઓ પોતાનાજ ભૂલને ઘોષા આપે છે' (they deceive themselves only) means that they make fools of themselves and incur the displeasure of God. The sentence 'તે બોલ તેઓને ઘોષા આપનાર છે' means that God puts them to shame and punishes them.

In Review No. 48 I have already answered the question of not keeping friendship with those who don't profess the Islam faith but I would like to quote Dīyānandji's own words on page 509 of the Satyārtha Prakasha, viz: 'when like is associated with like, they pull on well'. Hence how can the man, who believes in the Koran and who believes Hajrat Mahomed as a true Prophet, pull on well with him who not only does not believe in the Koran

and the Prophet but is also wicked? On page 284 of the Satyārtha Prakasha it is said that no one should eat out of the vessels of a Shudra or take food prepared at his house although we know that many of the Shudras are more good-natured than even the Brahmins and surpass them in point of cleanliness. If these Shudras who are Hindus can thus be insulted what error have the Mahomedans committed if they do not enter into terms of intimate friendship with those of other faiths although they do eat food cooked in the vessels of those men, and deal with them in all matters and act justly with them? (A. 8 of Chapter LX entitled 'She who is tried'). Woe be to the man who has so much lack of common sense!

62:—O men, now is the apostle come unto you from your Lord with truth; believe therefore, it will be better for you. God is but one God. M. 1, S. 6, S. 4, V. 167, 168.

Reviewer:—When it is written in the Koran to believe in the apostle, is or is not the apostle, an associate of God in belief? God is certainly in one locality, since apostles come from and go to him. He can never be God infinite. As the Koran sometimes states God is at one place and

at other times states that he is everywhere, it appears hence that it is written not by one but by many persons.

**Answer :—**I see no necessity of answering the first part of this review. Again because it has already been answered in Review Nos. 21, 53 and 55; but the second part must be answered here.

Dayanandji's statement—'God is certainly in one place or locality since apostles come from and go to him' shows that he has no sense in him. This Ayat has no connection with whether God is in one locality or everywhere. Hajrat Mahomed was born through the intercourse of his parents just we at present are. He has not said and no Musalman will ever believe that he was born without sexual intercourse. Consequently it is foolish to say that God is one locality and that apostles come from him and go to him. The Koran says and the Musalmans believe that Hajrat Mahomed was a Prophet and came to preach to the people after being appointed a Prophet by God, who appoints those only as Prophets whom he is pleased with. Hence what doubt can be raised here?

Dayanandji's translation of this Ayat is not right, colloquially or literally. The literal meaning of the Ayat is this:—'O men, now

is the apostle come unto you with truth which is 'from your Lord'. The word 'truth' in this Ayat means, according to some, the Koran. The Koran is one of the greatest miracles which have their basis in God. Thus the meaning is this that Hajrat Mahomed came to you with that which is 'from your Lord'. The second meaning of 'आ' is to direct men to the worship of God and to keep them aloof from that of others; thus the meaning is that Hajrat Mahomed came to you with what is from your Lord. Another meaning is this:—'O men now an apostle (Hajrat Mahomed) has brought you the truth from your Lord'. It is well known that the Koran and the direction of men unto the worship of God are from God. We have in this Ayat, the 'आ' which means 'came' and this word with the addition of 'आ' means 'brought'. Now tell me what words in this Ayat signify coming from and going to God?

On page 74 of his book 'वैदिक मंत्रादि' Pandit Lakheram gives a Vedic Mantra which means this:—'The Gods leaving aside the drinking of nectar, worship him who shines in the third region'. The two are the heaven and the earth respectively and the third is that wherein there is God. Vedas, therefore, prove that God is in

one locality and at other places it is written that God is everywhere and thus the Vedas, according to Dayanandji's own argument, are not composed by one man but by many men. I have also at some length dealt with the question whether God is in one locality or everywhere in Review No. 41.

63:—Ye are forbidden to eat that which dieth of itself, and blood and swine's flesh and that on which name of any besides God hath been invocated; and that which hath been strangled or killed by a blow or by a fall, or by the horns of another beast and that which hath been eaten by a wild beast. M. 2, S. 6, S. 5, V. 3.

**Reviewer:—**Are these objects alone forbidden? Are other animals, insects and the like living creatures allowed to the Musalmans for food? Hence this teaching is a human imagination but not a divine direction. So it carries no authority with it.

**Answer:—**Dayanandji ought to have inquired of a Musalman whether he is forbidden to eat so many things only. The Musalmans are also forbidden to eat ants, large ants, moths, scorpions, rats, moles and other living creatures living underground, dogs, cats, tigers, wolves, jackals,

kites, vultures, hawks, falcons and other animals and thus how can Dayanandji say that so many i.e. those mentioned in the Ayat are only useless? Dayanandji has left unmentioned one thing which the Mahomedans are forbidden to eat and it is this 'that which hath been sacrificed unto idols' and this is mentioned in the last part of the Ayat. So the Mahomedans cannot also eat that which is sacrificed unto idols. The Musalmans are told to remain free from the belief in more than God and here they are ordered not to eat that which is sacrificed to one who is not God; but Dayanandji omitted this part of the Ayat because he thought it would go against him.

From this doubt it appears that Dayanandji is of opinion that it is advisable to eat flesh because he only asks what animals should be eaten and what not and because he has not taken a review of the Ayats preceding or following this Ayat—those Ayats which treat of flesh-eating and animal-hunting.

I think it advisable to write something here about food and about the things that should be eaten and also about those that should not be eaten. In medical books it is said that the food taken by a man produces its effect

on the body of that man; but religion goes a step further than this. Medically only the body is cared for but religion not only takes care of the body but also of the soul. It cares more for the soul than for the body. All men know that the body is to be protected from inconvenience, pain, disease &c; but the soul must be protected from falling into bad habits and thus becoming wicked in order to protect it from misery in the next life. So religion condemns a thing or an animal in accordance with this law. Beasts of prey are wild and so the man who eats them becomes somewhat if not wholly wild. By eating a stolen thing the body suffers in no way but the nature of the man is changed and so this thing is considered useless. The man who eats swine's flesh loses all sense of shame.

64:—And lend unto God on good usury, I will surely expiate your evil deeds from you and I will lead you into gardens. M. 2, S. 6, S. 5, A. 10.

Reviewer:—Hollo! There will be no money in the house of the God of the Musalmans, else why does he ask for loans? Why does he defraud them with expiation of sins and admission into paradise? Here it is plain enough that Mahomed achieves his end in the name of God.

Answer:—The question about loans is already answered in Review No. 39; but I want to prove him foolish. In the preceding Ayat it is said, 'God formerly accepted the covenant of the children of Israel and we appointed of them twelve leaders'. The whole Ayat of which Dayanandji has here mentioned a part runs thus:—'And God said, verily, I am with you: if ye observe prayer and give alms and believe in my apostles and assist them and lend unto God on good usury, I will surely expiate your evil deeds from you and I will lead you into gardens, wherein rivers flow'. It is clear from this that the pronoun of the second person stands for the children of Israel whom the Koran has described. Thus it is foolish on the part of Dayanandji to say, 'Mahomed achieves his end in the name of God' when Mahomed considered alms useless not only for himself but also for his descendants and even for his servants.

Dayanandji says that God defrauds the Musalmans by telling them that He will expiate the evil deeds from them if they will do charity in the name of God; while he considers what is said on page 149 of the Satyarthha Prakasha to be true:—'The object of oblation to fire is to expiate

the sins incurred'. Look at his fanaticism!

65:—He forgiveth whom he pleaseth and punisheth whom he pleaseth. He bestowed on you what he hath given to no other nation in the world. M. 2, S. 6, S. 5, V. 16, 18.

**Reviewer:**—The God of the Musalmans acts like Satan, who makes sinners of them whom he pleaseth. If forgiveness depends on the will of God, God may go to the paradise and Gehena; for he is the author of good and evil deeds; and the soul is dependent on him. An army protects and kills according as its commander directs. The commander and not the army is responsible for the good and evil of its deeds.

**Answer:**—This Ayat does not say a word about making or not making sinners. Had he been more careful he would not have raised such a doubt. Still my readers may well refer to my answer to this doubt in Review Nos. 6, 42 and 57.

On page 80 of the Bhūmika Dayanandji writes:—‘All men should always wish for the help of God because the knowledge of the right path and the power to perform penances are unattainable without his help.’ Again in Yaju. A. 1, M. 5 a favour is asked, viz:—‘O Lord of Vows, supreme Lord

of knowledge, I have determined to follow the right path. May I have strength therefore &c.” Now if the knowledge of the right path and the power to perform penances are only attainable through the help of God, does not God make men perform righteous or evil deeds? Of course, He does.

Dayanandji has quoted a part of Ayat No. 18, viz:—He bestowed on you what he hath given to no other nation in the world” but he has not said anything on it. God knows what made him write it; perhaps he must have written it under the influence of Bhang.

66:—Obey God and obey the prophet. M. 2, S. 7, S. 5, V. 89.

**Reviewer:**—See God is here associated. It is now useless to believe God without an associate.

**Answer:**—Such nonsensical questions should not be often and often answered. I have already answered them in Review nos. 21, 53 & 55. Atharva. K. 15, A. 2, V. 9 M. 2 is to this effect:—“It is incumbent on the council and the subjects that they should look upon God and the president of the council as their king and should fight under the command of the president. Warriors should also fight under the orders of God, the president and the captain.” According to Dayanandji’s statement the Aryas must be said to give partners unto

Yaman had thought himself to be a great Prophet. Thus there is no fault here if we admit that this Ayat was sent down in relation to them. They were liars; they had no proofs to show that they were Prophets and they falsely pretended to be God and thereby they deceived the people. Hence it is said, 'who is more wicked than he who forgeth a lie concerning God &c'.

Hajrat Mahomed was born in Mecca where he had passed most of his life and after he was forty years old he had put forward his claim as a Prophet. During this period his character was such as to win him the name of 'અલખી' (the faithful \*). But when after he revealed himself as a Prophet he began to refute idol-worship and began to make the people acquainted with the revelation to worship one God and not more than one. They began to falsify him and to deny the revelation. So it is said with reference to them, 'who is more wicked than he who forgeth a lie concerning God or saith, this was revealed unto me when nothing has been revealed unto him &c', that is to say, it is a very great sin to forge a lie concern-

ing God because by so doing God's creation will receive a very great blow and much corruption will prevail among the people; but when I have committed no sin in the world and when you trust in me so much as to give me the title of "અલખી" it is quite impossible for me to commit such great sins as the sin of forging a lie concerning God and the sin of saying that this is revealed unto me although really speaking such is not the case. No one can raise any doubt here. Dayanandji considers others hypocrites as he himself was so, because he says on page 427 of the Satyarth Prakasha that a man generally thinks others of the same character as himself.

69:—We created you and afterwards formed you; and then said unto the angels, worship Adam; and they all worshipped him, except Satan, who was not one of those who worshipped. God said unto him, what hinderest thee from worshipping Adam, since I had commanded thee? He answered, I am more excellent than he; thou hast created me of fire, and hast created him of clay. God said, get thee down therefore from paradise; for it is not fit that thou behave thyself proudly therein; get thee hence; thou shalt be one of the contemptible. He answered, give me respite until the

\* The Reverend of the Surat Irish Mission has also mentioned this fact in his biography of Hajrat Mahomed.



repent for them"—this is what the word 'तौबा' of the Musalmans means and it thus seems that Dayanandji has put himself on the right scent. The Musalmans do not consider it to be a sort of repentance if the man although he repents, does not desist from committing them; but they consider that to be a real "तौबा" if the man prays to God to expiate his past and present sins and if he firmly resolves to give them up in future by his effort. Dayanandji thinks, why should a man offer prayers to God for the expiation of his sins or why should a man ask such a favour from God? Consequently he has made this change, "It is proper to pray to somebody meaning thereby that people should pray to him as their Guru in order that he may pardon them their sins like the Popes of Rome. Bravo! although you were so much against this 'तौबा' you had at last to admit it. When it is proper to offer such repentance there must be some advantage in doing so and that advantage is that sins are pardoned by offering repentance for the sins done.

It should be remembered that this Ayat does not say a word about the forgiveness of sins. In the Ayat preceding this Ayat people are forbidden to kill any game when they are on pilgrimage

(अहराम\*) and if they do so they are said to be punished. So the Ayat 'God hath forgiven what is past' is said in reference to those persons who had killed animals before they received this order. But God will surely take vengeance on them who break this law henceforward. So how can we say that this Ayat speaks about the expiation of sins? And thus Dayanandji's statement that it does so, shows how much sense he had.

68:—Who is more wicked than he who forgeth a lie concerning God, or saith, this was revealed unto me, when nothing has been revealed unto him, and who saith, I will produce a revelation like unto that which God has sent down. M. 2, S. 7, S. 6, V. 94.

**Reviewer:—**It appears herefrom that when Mahomed gave out that God had sent down a revelation to him, somebody else also wished to play the same trick, namely, verses were revealed to him and he should also be regarded as a Prophet. To confute him and to augment his reputation, Mahomed might have taken this step.

**Answer:—**Undoubtedly at the time of Hajrat Mahomed each of the two-Moselama Kajjab of Yamama and Maswad Ansi of

---

\* This is the name of a pilgrimage.  
G. M.

Dayannadji maintains a falsehood when he says, 'God let him go scot-free' because God had already punished him for he had been driven away from paradise with the words 'Get thee hence despised and driven far away' and because he feels much and has to suffer much on account of the Mahomedan idea of the unity of God, their call to prayer and also on account of prayers and such other things and because he will in the end be thrown into hell. Perhaps in Dayanandji's opinion God committed this mistake that he did not ask the advice of Dayanandji in punishing Satan. It depends on the will of a Judge or a Magistrate to punish a criminal at once or after keeping him in confinement for a very long period; so how can the delay of God in punishing Satan be at all questioned when the delay might have been due to God's intention of subjecting Satan to regular torture? Does Dayanandji know how and with how much skill and wisdom the Divine Will works?

The question about God being the Satan of Satan is already discussed in Review No. 32. But Dayanandji's statement, which remains to be discussed, viz:— 'His talk with angels after the manner of men makes the God of the Musalmans one of physical

body, of finite knowledge, and unjust', excites only laughter. Dayanandji had better raised the doubt after referring to the Vedas. On page 180 of the Satyarthha Prakash it is said:—'.....who is the greatest promoter of welfare in all the people, who can vanquish the adversary.....&c'. Atharva. K. 6, Anu. 10, V. 98, M. 1. and 'Oh learned rulers and people.....the prosperous Government of the universal empire.....so as to further the cause of progress,' Yaju. A. 9 M. 40 and it is also said," The Lord says, O rulers, let your weapons, fire-arms, missiles, guns....." Rig, M. 1, S. 39, M. 2. In these three Mantras God issues circulars as it were to the people; consequently can He not be said to be one of physical body, of finite knowledge and unjust? And what is the cause if He is said to be not so?

Panditji was as it were a victim to his faults and hence such questions were suggested to him. Owing to this defect in him he has raised these unnecessary doubts but thereby he has brought much disgrace upon his disciples and has brought about the great excellence of the Koran.

\*\*\*\*\*  
 \* End of Part I. \*  
 \*\*\*\*\*

# Tohfatul--Hind

---

This popular book is translated into English of which more than one hundred thousand copies have been originally printed and published in Urdu.

The author has only compared the Mahomedanism with the Hinduism, but the translator has added his foot notes comparing the doctrines of the Christianity and the Arya Samaj with those of Islam.

In addition to the comparison of Islam with the various religions, it is fully discussed in the book, how to believe in God, the prophets, the angles, the Scriptures and the five chief origins of Islam. The rules of marriage and divorce and the permissions and the prohibitions by the religion, (Islamic) salutation, and how to invite non-Mahomedans towards Islam are also shortly explained.

The dust with which the Christian priests have tried to cover the shining moon of Islam in their pamphlets is returned towards them by giving suitable explanations for doubting the eloquence of the Koran which is proved by the Bible, foods and drinks in the heavens, the miracle of bisecting the moon, Jihad (religious wars), polygamy, divorce, the marriage of the prophet Mahomed (M. M. G.) with the divorced wife of his adopted son Zaid, the five doubts for Hadis, [traditions] Meraj, prayers, fasts, alms, etc.

The prophecy for the advent of the prophet Mahomed is proved to be stated in the Dasateers of the Parsis.

Monbahat—This book had been written by Ibane Hajar Asklati and its English translation can be had for twelve annas only.

GULAM MAHOMED B.  
HAJI HAFEJ SADIK.  
Rander (Surat District).

